National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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Slavery in the Church.

DIABOLICAL CRUELTY TO SLAVES.

THE CRUEL MASTER PROTECTED BY THE CHURCH — THE MINISTER WHO EXPOSED HIM EXPELLED FROM THE PULPIT.

[We give below, according to promise, the essential portions of a Circular, lately published at the office of *The Presbyterian Witness* (Knoxville, Tenn.), by the Rev. SAMUEL SAWYER, a graduate (in 1845) of the Union Theological Seminary in New York, and who, having gone to Tennessee as a Missionary of the American Home Missionary Society, soon became the pastor of the Second Presbyterian Church in Rogersville, in that State, in which place he remained up to the time of the occurrences he narrates.]

As various rumours have gone abroad respecting the disturbed state of the Second Presbyterian Church at Rogersville, calculated to affect my ministerial standing, and the welfare of the Church, it seems to be a duty I owe to the cause of truth and the interests of humanity to give the following statement of facts.

A member of our Church, connected with an inflicential family, the members of which I had always esteemed and loved, was understood to be concerned in the extreme whipping of a slave he had sold to a negro-trader, but respecting which sale a suit was to be or had been instituted by the trader. The servant had belonged to the children of Rev. F. A. Ross, D.D., and their claims to him having been relinquished, he was sold to meet a claim of $1,000 or more, which this church-member had against their esteemed father. The negro had been sold to be sent to Mississippi, and, rather than be separated from his wife and children, with no prospect of seeing them again, he escaped to the woods, and lay hid for more than a year. He was found by some hunters, brought in and delivered to the trader. It was supposed that he would be sent, without any parade, to the cotton fields of a more southern State. But the church-member agreed that he should be openly and publicly whipped. *With his chains on, he was taken by the parsonage, the minister's house, to a field just back of the church, where he was whipped naked, tied to four saplings, each arm and each foot tied to a sapling, blindfolded, so that he could not see when the blows were coming, and pinned to the earth.* It was said he needed but the yoke or a two-tined fork over his neck to finish this Mississippi scene. A by-stander, from motives of humanity, spread his clothes under his stomach, to keep him from the rocks and the bare ground. A leather strap had been nailed to a wood handle for the occasion. Thus far there had been various spectators. The crowd was now requested to stand some distance off, as they wanted to get some confession from the boy as to who harboured him, &c. They retired a little distance, but where they could still hear the blows, and witness the scene, and hear the negro's cries. It was understood that the trader told the boy that he would not strike him a blow if he would tell who had fed and harboured him; if not, that he would give him 900 lashes, or whip him till Saturday night, to make him tell. The whipping commenced. It was currently reported in the community that it was administered by a man too often under the influence of intoxication, with revengeful feeling because the negro had escaped him once before, and with profane words—that the negro cried in vain for mercy—that he whipped on till he gave him THREE HUNDRED AND THIRTY odd blows, and would probably have given him more had not the nails come loose from the strap. All this, too, was public, witnessed by a number of the citizens and a number of the college students. Some counted the blows and waited about two hours till the whole was over, then went up and looked at the body and the bloody strap with which he had been beaten; others, sick at heart, turned away from the revolting scene and went to their homes.

It was reported that the boy was to be taken out the next day and the balance of the nine hundred blows given him with a saw, or at least that he should be whipped until credible testimony should be extorted from him against others. But for some reason this was abandoned. A magistrate remarked that, from all he could gather, such was the feeling of the community that if they "had undertaken it, the second day, they would not have got through with it."

It is difficult for persons at a distance to understand the extent of the excitement produced by all these circumstances. Had it been an ordinary punishment, little might have been said about it. Had it been done in private, it would have attracted less notice. One citizen, whose heart ached as he saw the whole scene, remarked that could the county have been assembled there, it would have made five hundred life-long enemies to the institution of slavery. Another said he would not have witnessed it again for $500. It was rumored through the community, on the authority of his brother-in-law, that the church-member (Col. Netherland) was equally responsible for the whipping with the trader. Many regarded it as an insult to the citizens of the town to bring Mississippi brutalities so close to our doors.

The community had not recovered from the shock before they were agitated again by a rumour of a still more melancholy instance of cruelty. The same church-member referred to had taken an old gray-headed servant, that had helped nurse him in childhood, and, on mere suspicion, it was said, that he knew the hiding-place of the runaway, he had given him to the same negro-trader to be ironed, taken to a neighbouring county and whipped at discretion. It was reported that this trader had stopped, with the servant, at Beau's Station; that he took him to a stable on the public highway, and, in the loft, stripped him naked, stretched him on a plank, tied his arms together under the plank, strapped his feet to a post, and tied his head forward to a brace, so that he could not move or, in the slightest degree, evade the blows; that he whipped him with a carpenter's hand-saw—a Mississippi way of whipping—which raises large blisters and bursts them, cutting the hide in pieces; that he whipped him on Sunday, whipped him till the neighbours closed their doors, shut down their windows and dropped their curtains to keep from hearing the blows and the negro's cries for mercy—whipped him till the women of the place cried out against it—till one man said, if it was not stopped, he would return him to Court—till the landlord, after he had given him, as he supposed, at least THREE HUNDRED blows with the saw, went to him and told him that he must put an end to it, that he himself was liable to indictment for suffering such things on his premises, and that he was unable and unwilling to bear it any longer; that the trader became angry that any man should interfere with his whipping a slave even on Sunday; that he had hired a little boy to get him a bundle of whips, with which he intended to whip him over the raw flesh, after his back should be blistered and cut with the saw. It was said that the trader, after the landlord arrested his whipping, manacled the negro, and, shaking the dust off of his feet in disgust against the Bean Station people, he went on to Rutledge; that the slave had two fits or spasms, as the effects of the whipping, one in the buggy and one in the jail, when the irons were taken off his limbs (hypocrite fits of course, as the trade allows no limit to the endurance of a slave); that nevertheless the trader stripped him again the next day, tied him up in the jail, and, although the sheriff and the jailer were opposed to his being whipped there, taking advantage of the absence of the jailer, he took three sticks from a loom and whipped him over the raw flesh to make him tell what it is believed by many he did not know, and of course could not tell, and that in this respect the testimony of the servants corresponded; that, not satisfied with his confessions, he gave out word that he would whip him again the next day; that the jailer resolved to prevent the jail being used any more for such a purpose, and the inspectors instructed him not to suffer it; and that most of these particulars of the whipping the trader himself acknowledged in the statements he made to various individuals.

After remaining at Rutledge nearly a week to heal up his back, the gray-headed old servant, the Sabbath evening after the whipping of the runaway, returned home.

The horrible details of this whipping of Anthony but inflamed the public feeling of indignation against slave-trading cruelties. Yet it was whispered that the owner was responsible for it all, and justified it all. This was too much to be believed. It seemed a matter of astonishment, however, to many, that a respectable man, and a professing Christian man, should give his slave, who could depend upon his master alone for protection, to the tender mercies of a negro-trader, and tell him to whip him at his discretion—a gray-headed servant, too, that had nursed him in boyhood; a servant reputed as generally dutiful and exemplary, and a member also of the Presbyterian Church in common with his master. If, as God says, "the merciful man is merciful to his beast," one is almost afraid to form an opinion of such things as these.*

A number of members of the Church complained of the whipping as it was reported and believed to have taken place. They thought, as it was no private matter, and no ordinary case, that some notice should be taken of it. Members of other Churches, interested in the cause of a common Christianity, spoke in the same way. This was the feeling of slaveholders as well as non-slaveholders. As the rumoured offences were public, and as the opinion still prevails that a master is responsible to God and to the Church for the proper and Christian treatment of his slave, it was thought the least that could be done was to call the Session together to consult as to the wisest and best course to pursue with reference to the matter. No charge was preferred, for, according to the Confession of Faith, to initiate a prosecution requires the charge to be specified, the witnesses to be named, a citation to be given, and a ten days' notice to be served. A question of veracity has been raised on this point, but it is only a question of sense, and the book decides it. The Session preferred a milder course. One member suggested that, as the individual complained of was a high-minded and honourable man, as soon as he heard that rumours prejudicial to him were in circulation, he would most likely, of choice, come before the Church Session and relieve himself of all unjust censure. And, on motion, one of the Elders was appointed to see him, tell him the action of the Session and request him to come before us the following Sabbath morning, and give us all the facts of the case. This was the extent of what was asked. I thought he would cheerfully comply with this request and exonerate himself of the rumoured cruelties of the negro-trader, for which the community seemed to hold him, in part at least, responsible. Could he have done this, and had he done it, the breach would have been healed and the Church need not have been torn in twain. Many feared his standing and natural pride would keep him from following the course we hoped he would be able to pursue. Nothing but the kindest thoughts were cherished and the mildest words uttered by all the members of the Session respecting him. But no sooner had his family and friends heard of this meeting of the Session, and of the subject before it, than some of them took violent grounds against it. Out of respect to the member implicated, they said "they could not hear their minister preach again." By a concerted movement with the slave-traders and several disaffected members of the congregation—very few of them members of the Church—the plan was agreed upon of getting rid of the minister to whom some of them had been so much attached, but whose present action they seemed determined to misunderstand or misrepresent, and whose conscientious faithfulness seemed now to displease them.

A pliable physician, of peculiar temperament, who had himself denounced the whipping, we are told, and repeatedly, in unmeasured terms, one of the board of Elders, offered his services cheerfully to get the consent of the Church to the proposed plan of my leaving. Four days subsequent to the meeting of the Session alluded to, after the Thursday night prayer-meeting, this physician, with a man out of the Church, met me at the house of a friend, and I was there informed that, owing to the meeting of the Session for the object contemplated, the Church would be divided if I remained the minister. This seemed to be the only issue, and I accepted it. The Dr. referred to remarked that he had been pretty much around the congregation, and my best friends had agreed to the arrangement. I did not then question this statement. The three spoke of their utmost confidence and the confidence of the whole Church in me as a man, a Christian, a minister and a friend. We talked and wept together. For I candidly acknowledge the prospect of parting with those for whom I had laboured so long, for whose happiness and prosperity I had toiled so cheerfully, until, as one esteemed friend affectingly expressed it, "my head had grown gray in their service," was calculated to awaken the tenderest emotions.

I felt, too, that there was little hope now of leaving the Church united. I knew that a majority of the congregation and community could not be brought to sanction the slave-trader's inhumanity. The Church was not divided by the meeting of the Session to counsel together as to the best method to pursue, but it was divided by the cruelties themselves alleged to have been perpetrated under the direction of Col. Netherland (for he is the church-member referred to), and his unwillingness to make the least explanation. I had hoped, contrary to the rumours, that he could so present his case as to relieve himself of any serious blame. But he and his friends agreed upon a different policy. They arrested the moderate and judicious action of the Session by saying that the minister ought to leave for presuming to inquire into the case. Some said that Mr. Netherland was not responsible for the whipping of Abe, though he was for that of Anthony. His brother-in-law said he was solely responsible for the whipping of Anthony, and equally responsible with the trader for the whipping of Abe. Some said that the runaway had laid violent hands on a black man, and deserved to be punished—to this it was replied that the man he struck was going off with his wife to marry her, and many a white man would have killed another for a similar offence. A Methodist minister used to say, when the price of negroes was up some people are always ready to raise cry—"negroes bad—very bad—perfect outlaws"; when families are parted all know plenty of excuses are usually given. But allow the runaway to have been one of the worst of slaves, he was not whipped, it was said, for anything he had done. This plea, therefore, for their cruelty, in either case, was voluntarily and effectually put out of their hands. They stated, we have been told, in the hearing of witnesses, that the negro should not be struck a blow for anything he had done, but to extort testimony. If Mr. Netherland was not concerned in the whipping, how easy for him to have said so to his brethren in the Church. If he did not approve of the whipping of Anthony with a saw, and on Sunday, and to the extent believed, how easy for him to have said so. He was no more than any other member of the Church; and if any considerable number of the members of that Church complained of his course, as currently reported, the peace of the Church and the good will of the community, to say nothing of his obligations to God, seemed to require him to make some explanation or some amends for the rupture his conduct had really produced. It is sad for us to say that we now have positive testimony that Mr. Netherland had been informed of the particulars of the whipping at Bean Station several days before the meeting of the Session. He was told at Bean Station, by those who knew, that it was done on Sunday, with unwonted brutality, with a saw, and that the community felt outraged by it. If he chose to break with his minister and members of the Session, and the Church, and many of his former friends, rather than with the trader, he was certainly free to do so; but if this was his choice, he has little room to complain of the community, even if a majority of them, under the circumstances, should feel equally free not only to think, but to say to one another that his membership had ceased to be honourable to the Church, and that it would be no disadvantage to a professing Christian, who would justify all these things, to be converted over again.

It was said that the negro trader was more than willing to carry out the torturing plan, in the hope that other slaves might be implicated by the extorted testimony, who would thus be thrown into the market, and the sufferings of the slave might, in this way, redound to his individual profit, if not to the peace of the Church. Mr. Netherland and his friends were understood to defend his position on the chattel ground, that it was with the master exclusively as to the extent he should correct his slave, and, no matter how cruelly or inhumanly treated, the minister, or Session, or Church had no right to inquire into it. If he whips him till he dies, said *Southerner*, in an article in the *Rogersville Times*, attributed by some to Mr. Netherland's brother-in-law, already referred to, "he is his MONEY," and there the matter ends.

But the slave-traders had carried the day. For several years they had clamoured for my removal, but had been kept at bay by the piety of the Church; now, with Mr. Netherland in the scale, they had carried their point. Distinctly understanding that there was but the one issue, I tendered the following resignation to the Session and Church.

[We omit the letter of resignation, which was accepted by the Session; also, Mr. Sawyer's elaborate exposition of his views of slavery and abolition. The statement closes as follows:]

We have not mentioned the particulars of the whipping of the runaway and Anthony in this statement to censure the trader. We are not finding fault with him, as he is not amenable to the Church. It was due to myself, to the Church, and to the cause of truth and humanity, to present these facts to the public. Should it be necessary we have not the least doubt but certificates over responsible names could be easily procured to establish the substance, if not all the details, of the reported cruelties. We have been at Rutledge and Bean Station, and have heard men express themselves as perfectly satisfied that every important allegation could be substantiated in a court of justice, by reliable witnesses under oath. And if Mr. Netherland and the trader should be presented by the Grand Jury, and would like to see the matter tested, much as we regret to say it, we believe it can be done.

In concluding this statement, which is fuller than I had expected to make it, I may say that, though born in the North, yet educated in part with Southern students at Princeton College, I have, for twenty years, felt a warm attachment to the people of the South. This attachment has not been diminished by living among them. I love the people of the South still, and preëminently those of East Tennessee. The Christian confidence and regard manifested toward me at Kingsport, Blountville, Bristol, Jonesboro', Greeneville, Athens, Jacksboro', Tazewell, and at other points, I will ever gratefully remember. I take pleasure in acknowledging the kindness of all the families connected with the Church and congregation of which I formerly had charge. The traders, too, have not been backward in acts of kindness, and they will doubtless testify that I have withheld no effort for the welfare of themselves or their families. As men, I say not aught against them. Let them once be converted, and we have no fear but they will regard the slave trade business as one, to say the least, uncongenial to the feelings of a Christian man.

I feel under special obligations to those members of my own Church and to the members of sister Churches, and to those who are not members of any Church in this immediate vicinity, who have approved of my course in this matter. They have my grateful acknowledgments. And should the Providence of God direct me to leave East Tennessee, I shall more than ever cherish a high appreciation of the character of her people, and of that great conservative middle class to which an extensive acquaintance among them enables me to say a vast majority of her people belong, and a more utter abhorrence to both the abolitionism of the North and the chattel pro-slaveryism of the South.

I entertain not an unkind feeling to a single human being. I know not one for whose welfare I would not labour. Those who think I have been calumniated and wronged will, I hope, manifest the same forgiving spirit, I trust, I cherish towards all of whom they are disposed to complain. In the depths of my heart, I think I have forgiven all. When years have rolled by, and present differences are buried under the waves of time, should God lead my steps again to visit the grave of my little child, and the field of my early ministerial labours, I hope to have cordial hands to greet me, and warm hearts to welcome me. But if, after we part with each other, we meet not again till we stand before God in eternity, I can add no better wish than that we may be on the right of the Throne, in that better world, where there are no unpleasant differences, and no alienation of friends forever.

Rogersville, July 26th, 1857. SAMUEL SAWYER.

Having heard the above statement of Rev. S. Sawyer read, the undersigned, Elders of the Rogersville Second Presbyterian Church, concur in believing it to be a correct statement of the facts in the case, as far as we know.

JOSEPH HOFFMASTER,
J. R. JOHNSTON.

PERSECUTION OF REV. J. D. LONG.

From The Northern Independent.

THE delegates from slave territory to the last General Conference solemnly declared, over and over again, that there were very few slaves held by our members on the border—they could call to mind but here and there an instance. By these representations, the Committee on Slavery were induced to embody this sentiment in their Report, or, at least, that there was very little "mercenary slave-holding" in the Church: and the same statement was put into the Pastoral Address, and allowed to pass without debate. Still, very few real anti-slavery men believed the representations. For ourself, we never had a particle of confidence in them.

Now, it appears from the testimony of Br. Long, a member of the Philadelphia Conference, who has spent most of his life in the midst of slavery, that there are at least *two thousand* "*mercenary*" slaveholders in Philadelphia and Baltimore Conferences alone! *Six thousand slaves* held by *two thousand Methodists*, in two of our Conferences! * * * * * * *

Speaking of Br. Long's book, the *North-Western Christian Advocate* says:

"The remarkable feature of the book, however, is this: It comes into direct conflict with the statements made by the majority of the Committee on Slavery at the last General Conference—makes averments which are utterly irreconcilable with the assertion that the *Discipline as it is* is faithfully administered 'on the border'—especially in the Philadelphia Annual Conference. This statement is now made by a member of that Conference, amenable to it as his court of trial. Of course, he is prepared to make good his assertion."

Br. Long will probably be punished in some way; but *how*, has not yet transpired.

Since the preceding article was written, the underground telegraph informs us that Br. Long was attacked by several members of the Philadelphia Preachers' Meeting, on the 3d inst., for writing his "Pictures"; and that among his honourable assailants was the Rev. JOHN P. DURBIN, D.D., Corresponding Secretary of the Missionary Society of the M. E. Church. Of course, the doctor is wholly devoted to his Secretaryship in New York, and this friendly passage with Br. Long is only one of the Doctor's financial plans for paying off the debt of the Missionary Society.

The same "wires" inform us that Br. Long has been notified of arrest, at the next session of the Conference, upon the following

BILL OF CHARGES.

ST. MICHAEL'S, July 29, 1857.

REV. J. D. LONG: I shall present the following at our next Annual Conference: I charge the Rev. J. D. LONG with unministerial and unchristian conduct, in publishing various misrepresentations, in a book called "Pictures of Slavery," among which are the following:

SPECIFICATION 1. Misrepresenting the Philadelphia Conference and the Border difficulties.—*Book, pages* 43, 44, 45, 338.

SPECIFICATION 2. Misrepresenting the people of Maryland and Delaware.—*Pages* 13, 39, 40, 57, 73, 89, 90, 91, 173, 174, 232, 394.

SPECIFICATION 3. Misrepresenting the ministers who have laboured in Maryland and Delaware.—*Pages* 35, 38, 57, 127, 128, 129, 153, 161, 167, 204, 205, 227, 228, 270.

SPECIFICATION 4. Misrepresenting the members of the M. E. Church.—*Pages* 48, 49, 51, 52, 226, 227, 385.

SPECIFICATION 5. Misrepresenting the coloured people.—*Pages* 20, 23, 173, 383.

I give you this early notice that you may have time and opportunity for full preparation to meet these issues at our next Annual Conference. Yours, &c.,

THOMAS J. QUIGLEY.

Br. Quigley was a delegate to the last General Conference, and is one of the chief men of the Philadelphia Conference. Besides, he has, no doubt, been well advised in getting up this important Bill of Charges. It may be taken, therefore, as a fair sample of pro-slavery administration. Look at the "specifications." Take the first, for instance. It charges Br. Long with misrepresenting (1) The *Philadelphia Conference*, and (2) The *Border Difficulties*. But *in what* respect the "Conference" or the "difficulties" are misrepresented, it does not specify. Then it charges that the Conference and the difficulties are misrepresented on "pages 43, 44, 45, 338," of the "Pictures of Slavery." Now, these four pages referred to contain some forty distinct sentences, with nearly twice that number of distinct averments. But which of these is claimed to be a misrepresentation—which misrepresents the "Conference," and which the "difficulties," the "specificator" does not specify. And so of all the rest, there is not a specification in the bill—not a point upon which the accused is notified that he will be put upon his trial; or upon which he has the slightest chance to prepare a defence.

The bill shows upon its very face a plot to prevent a fair trial, and "crush out" the growing anti-slavery sentiment of the Conference, by the sacrifice of Br. Long. No doubt a thousand good Methodist slaveholders can be found, among the thousands on the border, who will testify before the Conference that he has misrepresented them. He says they are mercenary slaveholders—that slaveholding is a SIN, &c., &c., and will they not swear that *that* is misrepresentation? Of course, he will be condemned. May God help all the friends of human freedom to remember him, as bound with him.

From The Tribune.

In the present state of theological feeling in this country, we shrink from disregarding whatever important events connected with it may occur. A "case of discipline," noticed in one of the religious newspapers, has filled us with anxiety and awakened our suspicions. A certain John Dixon Long, who has undertaken to preach the Gospel to a portion of the residents of West Philadelphia, has had the insufferable impertinence to write a book about slavery, in which the buying and selling of men is not set forth as a revival of apostolic sanctities and virtues. In it, as we are informed, he has indulged in the most miscellaneous misrepresentation—he has even slandered Border Ruffians—he has libelled the people of Maryland and Delaware—he has back-bitten the clergymen of those States—he has generally done injustice to the members of the Methodist Episcopal Church of that ilk, and he has actually gone to the length of maligning "the coloured people." Who the Rev. John Dixon Long is we don't know. We have never read his book, although we may have seen it. Far be it from us to waste our precious time, which everybody knows is money, in the perusal of such pestilent and dangerous volumes. We therefore take an early occasion to present our thanks to the Rev. Thomas J. Quigley (of whom we also never before heard), who has taken the above-named J. D. Long in hand, and who is after him with the most elaborately whittled of sharp ecclesiastical sticks. Quigley—the Rev. Quigley—with a degree of fairness for which even the thrice-depraved Abolitionists will give him credit, has notified Long that at the next meeting of the Philadelphia Annual Conference of the Methodist Episcopal Church, he (the Rev. Quigley) will move to have him (Long) kicked out, for the crimes, misdemeanours and heresies aforesaid. He gives all his "specifications" (as if the thing were a court-martial) and bids the outcast Long prepare for his defence. It strikes us that this is a little too fair on the part of our brother Quigley. The pulpit, if we may say so, with due reverence, is rather running down than otherwise. Not long ago, in Philadelphia, a certain Rev. John Chambers was guilty of preaching (of a Sunday, too) against prize-fighting, two of the denizens of that City of Brotherly Love having pounded themselves to a marmalade. If we are to have preaching against single combats, when it is perfectly well known that David and Goliah indulged in that pastime, what shall we have reason to expect next? Quigley (whoever he may be) stepped in at the precise moment. By turning them out at the proper season, we shall ere long get rid of these Longs.

We have said that we thought Quigley (the Reverend) a little too fair. We have never been able to see why any quarter should be shown to those Abolitionists who lurk in a pulpit. Our own impression—we state it with diffidence—has always been that such incendiaries should have a taste of their own favourite element. It would not be a bad idea to place a small package of sulphur and iron filings under their pulpit stairs, and thus to remove them by the blessed aid of spontaneous combustion. But we shall not interfere with the Quigley method of getting rid of Long. On the other hand, we have drawn up a little form, which we cheerfully put at his service, and which may with effect be launched at Long's head at the next meeting of the Conference. It is also quite at the service of other Quigleys. It has colour no great trouble to prepare it, and the consciousness that it may prove serviceable to our Southern brethren has amply repaid us for our labour. To tell the truth, it is, after all, a musty affair, the moldy basis of it being over three hundred years old. Why can't we, good Quigley, good Dr. Ross, good Dr. Adams, good Dr. Cox, have Councils of Trent in our day? However, we must come as near to them as we can. If Quigley will but fire the following at Long, we are certain that Long will not be for long in this world;

"CANON I. If any one shall deny that both the Old Testament and the New Testament sanction, support and recommend slavery: *Anathema sit!*

"CANON II. If any one shall say that adultery, fornication, the breeding of children for the sake of selling them, the putting asunder of husband and wife are contrary to the teachings of the Gospel: *Anathema sit!*

"CANON III. If any one shall declare it to be the duty of a Christian minister to preach Love to God and Good-will Toward Men: *Anathema sit!*

"CANON IV. If any one shall assert that the branding, whipping, scourging, pickling, cat-hauling, dog-hunting and torture of human beings is contrary to the Christian religion: *Anathema sit!*

"CANON V. If any one shall undertake to prove that a system of labour which has proved ruinous in a State must, of necessity, prove ruinous in a Territory: *Anathema sit!*

"CANON VI. If any one shall declare a labourer to be worthy of his hire: *Anathema sit!*"

—There is a present for Quigley, for which we charge him nothing. "*Anathema sit*" may be translated into an English word, altogether too common, beginning with "d." Let Quigley fulminate our formula at the Philadelphia Conference, and Long will be short enough in a trice.

LETTER FROM THE SOUTH.

From Zion's Herald.

THE paragraphs below we extract from a letter before us, written from Louisiana. If, as a letter from Mississippi last week stated, the writer was in danger of "fine and imprisonment" for taking a religious publication, that only meekly whispered that it was anti-slavery, our readers will see our reason for acceding to the request of the writer, not to publish his name or exact residence. He intends to free his slaves and live at the North. The sentences are not always complete; we give them as they are actually written:

"If I had not known and seen so much of the cruelties and outrages of slavery; if God had not in mercy opened my eyes, and softened my heart, and caused me to say, 'Down with that cruel whip' that I had handled for several years, at times unmercifully, I should laugh at those who are now hurraing for the extension of slavery.

"Because you well know, sir, that frail, fallen man, at times, is liable to lose his temper, and glut his passion on the helpless victim that may be stretched out naked, or almost so, at his feet, where there is no appeal from the whip and the one-man power of the slaveholder and slave-driver. A solemn case it is to be tried before the American people—that of slavery-extension or the non-extension of the sensual and brutal monster, slavery, that has made the Church a bed of sin and cruelty.

"The second richest slaveholder in the State of ——— told me that overseeing and Christianity would not answer together; that I had to quit one or the other. Then, O how wicked it must be to extend the system, if a Christian man cannot superintend its affairs.

"Paul was a good anti-slavery man, for when he sent the fugitive slave back to his master, he sent him *not as a servant*, but above a servant, a brother beloved, both in the flesh and in the Lord—and knowing that thou wilt do more than I say.

"If some of the friends of slavery extension had been with me, amongst the sugar and cotton plantations of the South, for the last twenty-three years, and had seen the Christian female slave forced to live in a state of sin, forced to yield her own child of fourteen to gratify the sensual lusts of the master, had known of masters making a practice of these things, too bad to be written or talked about—even the Church being guilty of these things—if they had seen the board as it had mashed the alum salt into the flesh, and seen ten to twenty whipped of nights at the cotton-weighing, had seen the stocks, the neck-irons, the gags and stiff legs belonging to slavery, and knew that cruelty and slavery went hand in hand, because there must be a stimulant to labour; and the lash is the only stimulant the slave has to induce him to labour, and from that he has no appeal. The slave master has his own graveyard, and the flesh and blood of his slave is bought and sold; shall he not do as he pleases with his own? Who dare, in a slave State, pry into his neighbour's business, and who wants to do so?"

Thus much we extract from the letter; the rest is harder. The system is the same everywhere. Itself a violation of the first principles of right, it necessitates violence, and can live only on injustice. Nothing in the above is worse than what occurred but a few weeks ago, between us and the capital of our own country, where a poor old man was thrust into prison for ten years, for having a copy of "Uncle Tom's Cabin" in his hands. And yet our own Methodist "organs" circulate in that very neighbourhood, and Methodist ministers "itinerate" around the old man's now desolate hovel, and not one of them—except "Border"—dares to lift up his voice against this cruelty and meanness. Why? Forsooth it is "political!" Shame on such poltroonery! It makes us blush for our species. Were we such slaves, we too, like our coloured brethren, would buy an underground ticket, and make off for Canada, and, till we reached it, keep emphatically under ground.

MORALITY OF SLAVEHOLDING RELIGION.

From The Northern Independent.

WHILE residing in one of our Southern cities, I boarded with a Rev. gentleman of the M. E. Church, South, who appeared candid, grave, and conscientious, and whose wearing apparel, by the way, drab-coloured, broad-brimmed beaver, straight collar, shad-bellied coat, and snowy white cravat, gave most unmistakable evidence of his clerical caste. But he was a slaveholder, and had been so for years, and was not ashamed of it; shame on him! Sometimes he would have family prayers, and sometimes not, as it might happen sometimes; instead thereof, he would scold and storm at his slaves, either one of which I suppose was equally acceptable or precious to the all-wise Hearer of prayer. His slaves consisted of the following group, a mother of about fifty, and some eight children, from a young man of twenty to a little child of some three years old. The woman was a mulatto, and her children of a mongrel sort, from the woolly-headed African to the fair quadroon beauty.

"Are these your slaves?" said I to my clerical host, soon after coming to board with him.

"Yes," replied he.

"Are all these her children?"

"Yes."

"Then she has a husband?" I remarked.

"No."

"But she once had one?" continued I.

"Yes," said he, and added, "a few years ago I sold him."

"What, having children and no husband?"

"Yes, no trouble about that."

"But how is this," said I, "the oldest one is a regular black, and that little girl," pointing to one almost white, "is white?"

"Oh," said he, "that she had by her black man, but this white girl she had by a white man where I let her out, at the hotel."

"What, a white man insult your woman thus, at a hotel?" said I, and continued, "did you not feel like prosecuting the wretch who so abused her?"

"No," was the answer of the Rev. slaveholder, and added, with a meaning smile, "that white one will fetch a heap more money than the others."

TALK WITH A SLAVE GIRL.

"How much do girls hire for, here?"
"I gets six dollars a month," was the answer.
"How old are you?"
"Dunno."
"Are you free?"
"No, I belongs to Miss ———."
"Have you any children?"
"Yes, I's got two."
"How old are they?"
"Sal, she's six, and Wash, he's three."
"Where is your husband?"
"I's not married."
"I thought you said you had children!"
"So I has."
"Is your mistress a member of the Church?"
"Yes, course she is."
"Did n't she tell you it was wrong to have children, if you were not married?"
"No, of course not" (simply and angrily).
"What did she say when your children were born?"
"Did n't say nothin."

THE SLAVE POTTER'S FIELD.

In death, as in life, the social distinctions of slavery are carefully maintained. Laid to rest in a "Potter's Field," the dead bodies of the slaves never mingle their dust with that of the sovereign race. No monument, inscribed with the name of the deceased, ever marks the spot where he lies, as no legal sanction was ever given to his name while he lived. A rough stone, gathered from the wayside, or a branch of cedar, soon to die, is his only monument. So perish an undistinguishable throng, the enslaved race of the South. For two centuries, the long and ever-swelling procession has been moving along in its weary path to the grave, but no name of them all survives, save where, here and there, one has escaped out of the American Egypt, or, Spartacus-like, has risen to take bloody vengeance on his oppressors. A race of many millions has mingled in the very thick of American civilization, reaching even into the nineteenth century, and yet their place in human history is a blank.

Reader, what do you think of such an institution, of such a system of *piety*, which leaves men below the level of humanity? Is this Christianity? And are they Christians whose hearts are thus too hard and narrow to admit the common sentiments of humanity? Alas, for such piety, both unhuman and inhuman. Of what avail are the prayers, sermons, professions, &c., of a man who can coolly and deliberately sell his brother into perpetual bondage? "If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" If he can thus coolly and deliberately disregard the claims of his brother, why should he regard those of his God? In spite of their high pretensions to a consistent Bible piety, a haughty, waspish, acrimonious spirit could be detected, underlying it all. And how can it be otherwise, since they stoutly deny, if not wholly, yet in part, the fundamental claims of the law and of the Gospel? Short of this, men may make long prayers, high pretensions, and many proselytes! short of this, they may employ, with wonderful success, a thousand so-called soul-saving expedients! but short of this, they *cannot be Christians!* short of this, they can never get into heaven! And finally, in view of what it has been our fortune to have witnessed, while passing through the South, in nearly a three years' sojourn among them, our very soul is sick with the everlasting hypocrisy and rottenness of the *institution* there; and the miserable apologies of doughfaces and D.D's. echoing through the North, in favour of the great Southern goddess. ARGUS.

Selections.

NEGRO CITIZENSHIP IN MAINE.

THE Legislature of Maine, at its last session, under a provision of the State Constitution, which authorizes them in certain cases to call for the opinion of the Supreme Court on questions of law involving the interests of the public, submitted to the Court the question as to the right of persons of African descent to vote; and we have before us, in *The Kennebec Journal*, the decision of the Court sustaining their right and the practice of the State. There were four opinions delivered in the case: one signed by five Judges, in which is contained the decision of the Court; a second by Judge Appleton; a third by Judge Davis, sustaining that decision, but taking up some points not touched by the other Judges; and a fourth by Joshua W. Hathaway, dissenting from the decision.

The opinion signed by the majority of the Judges is given below.

OPINION OF THE S. J. COURT.

The undersigned, Justices of the Supreme Judicial Court, respectfully present their opinion in answer to the interrogatory addressed to them by the order of the Senate, under date of March 26, 1857.

The interrogatory, as propounded, is very comprehensive in its terms, and includes "free coloured persons, of African descent, having a residence established in some town in this State, for the term of three months next preceding any election," &c., whether such persons are men, women, children, paupers, persons under guardianship, or unnaturalized foreigners.

Presuming it to have been the intention of the Senate to confine the inquiry to free coloured male persons of African descent, who are twenty-one years of age and upwards, and who are possessed of the other qualifications requisite to constitute a white citizen a voter, we will proceed to answer.

Art. ii, § 1, of the Constitution of Maine provides that "Every male citizen of the United States, of the age of twenty-one years and upwards, excepting paupers, persons under guardianship and Indians not taxed, having his residence established in this State for the term of three months next preceding any election, shall be an elector for Governor, Senators and Representatives in the town or plantation where his residence is so established."

This raises for our consideration the distinct question, whether free native-born coloured persons, of African descent, are recognised as "citizens of the United States" in the above provision of the Constitution.

The political status of that portion of the African race, in this country, which is not in the state of slavery has long been matter of contestation, not only among politicians, but to some extent also among courts and jurists.

Chancellor Kent, in a note to the 257th page of the second volume of his Commentaries (4th edition), says:

"Citizens, under our Constitution and laws, mean free inhabitants born within the United States, or naturalized under the laws of Congress. If a slave, born in the United States, be manumitted, or otherwise lawfully discharged from bondage, or if a black man be born within the United States, and born free, he becomes thenceforward a citizen, but under such disabilities as the laws of the States respectively may deem it expedient to prescribe to free persons of colour."

This doctrine, though supported by high judicial authority, is by no means universally admitted. Courts and jurists of high respectability and authority have denied that negroes of African descent, whose ancestors were of pure African blood and were brought into this country and sold as slaves, are or can become citizens of the United States, within the meaning of the Constitution of the United States. This doctrine has recently been maintained with much zeal, and at great length, in the case of Dred Scott *agt.* Sandford, 20 Howard's U. S. R., 393. Substantially the same doctrines have been promulgated in Amy *agt.* Smith, 1 Littell's Ken. R., 333; State *agt.* Claiborne, 1 Meigs's Ten. R., 331; Pendleton *agt.* State, 1 Eng. Ark. R., 509; Cooper *agt.* The Mayor of Savannah, 4 Geo., 68; and by Dagget, C. J., in State *agt.* Crandall, in Connecticut.

As to the correctness of those decisions, we express no opinion. Each must stand upon its own intrinsic merits, and they will undoubtedly receive that degree of respect to which, as legal productions, they are justly entitled. They do not, however, affect the question now before us.

Our present inquiry is confined to an interpretation of the provision in our own Constitution already cited, and the term "citizen of the United States," as used therein.

Art. iv., § 1, of the Constitution of the United States provides that

"The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

Our inquiry, therefore, extends not only to the rights of free coloured persons of African descent who were born within this State, but also to the same class of persons who may have been born in other States, but who have become residents of this State.

Chief-Justice Taney, in the opinion of the majority of the Court in the case of Dred Scott *agt.* Sandford, cited above, lays down the following propositions as to citizenship of the United States:

"It is true every person and every class and description of persons who were, at the time of the adoption of the Constitution, recognised as citizens in the several States became also citizens of this new political body; but none other; it was formed by them, and for them and their posterity but for no one else. And the personal rights and privileges guaranteed to citizens of this new sovereignty were intended to embrace those only who were then members of the several state communities, or who should afterwards, by birthright or otherwise, become members according to the provisions of the Constitution and the principles on which it was founded. It was the union of those who were at that time members of distinct and separate political communities into one political family, whose power, for certain specified purposes, was to extend over the whole territory of the United States. And it gave to each citizen rights and privileges outside of his State which he did not before possess, and placed him in every other State upon a perfect equality with its own citizens as to rights of persons and rights of property; it made him a citizen of the United States."

Rawle, in his Commentaries, says:

"The citizens of each State constituted the citizens of the United States when the Constitution was adopted. The rights which appertained to them as citizens of those respective Commonwealths accompanied them in the formation of the great compound Commonwealth which ensued. They became citizens of the latter without ceasing to be citizens of the former, and he who was subsequently born a citizen of a State became, at the moment of his birth, a citizen of the United State" (Rawle on the Const., p. 86

scended from white ancestors. Our answer, therefore, is that

Free coloured male persons of African descent, of the age of twenty-one years and upwards, having a residence established in some town or plantation in this State, three months next preceding any election, and who are not paupers, aliens, nor persons under guardianship, are authorized, under the provisions of the Constitution of this State, to be electors for governor, senators and representatives.

JOHN S. TENNEY,
RICHARD D. RICE,
JONAS CUTTING,
SETH MAY,
DANIEL GOODENOW.

Bangor, July, 1857.

From The Tribune.

In his dissenting opinion, Judge Hathaway takes the ground that the Constitution of Maine must be understood to mean, by the phrase *citizens of the United States*, those who are so under the Constitution of the United States, and then, assuming—which, however, is not the fact—that the Dred Scott case decides that negroes of African descent, whose ancestors were of pure African blood, and were brought into this country and sold as negro slaves, did not and do not become citizens of the United States under the Federal Constitution, he holds that such sort of persons, of African descent, are not entitled to vote in Maine. Yet, at the same time, he admits that there may be some persons of African descent not falling under the above description, who would be entitled to vote. Upon this point he is not very specific; but as one of his grounds of exclusion is that the ancestors of the excluded were of "pure African blood," we take it that even Judge Hathaway does not hold this exclusion to apply to persons of African descent on one side only, and whose fathers, grandfathers or great-grandfathers were white.

Judge Appleton, in his separate opinion, meets Judge Hathaway point blank, and not only him, but Taney and the other Supreme Federal Judges, to whose authority Judge Hathaway submits himself. He takes the ground, to begin with, that in all civilized nations, and by the common law, citizenship is the result of birth in the dominion of the State to which allegiance is due, and is nowhere dependent on race or colour. The only exception to this rule is in the case of slaves. But slavery is not a thing of race or colour. It may and it has extended to all races and all colours. It exists only by local municipal law; and so soon as this disability is removed, the emancipated person stands in the same condition, so far as relates to citizenship, with any other person born in the State. Such is the rule, especially by the civil law, which prevailed in all the territory acquired by treaty with France and Spain at the time of the American Revolution. The plan generally adopted was to accept, as citizens of the States and Confederacy, all existing "inhabitants" who chose to place themselves under American allegiance, and that without distinction of birthplace, race or colour. Such was the case in Maryland, Virginia and North Carolina, as well as in Massachusetts and New York; nor is there anything in the Federal Constitution to show any intention to introduce any new rule on the subject of citizenship. Nay, more; with the exception of the two cases of naturalization of aliens, and the power of creating citizens by treaty, conferred upon Congress, the right of each State to determine for itself the question of citizenship is, under the Federal Constitution and its amendments, expressly reserved. As to naturalization, the existing laws, it is true, are limited in their operation to white aliens. The word white might, however, be struck out, and the law would be still constitutional. Unquestionably, the Constitution gives Congress the power to naturalize African aliens as well as others; and it would be a strange anomaly that, while alien Africans might thus become citizens, native-born persons, of African descent, are incapable of citizenship. The United States have the unquestionable and unlimited power to make citizens by treaty: and by treaties with France, Spain and Mexico, they have made citizens alike of all inhabitants of the territories ceded, irrespective of race or colour. It is absurd to suppose that the same Constitution which thus gives Congress the right of making coloured citizens at pleasure has, at the same time, declared that no person of African descent, born in the United States, can be a citizen. Such are some of the points made by Judge Appleton in his able and learned opinion.

The ground taken by Judge Davis, in his separate opinion, is that citizenship, as the term is used in the Constitution of the United States, is the inevitable consequence of birth and allegiance—a right which neither the States nor Congress can take away—and a thing quite distinct from the right of suffrage, which can be restricted and regulated as may be seen fit. We may remark, both of his opinion and Judge Appleton's, that, like everything else on the subject, they go to prove that Judge Taney's reasonings and conclusions, and those of his associates who concurred with him, the more they are tested, the less are they able to hold water.

FREE NEGRO SUFFRAGE IN LOUISIANA.

From The Evening Post.

THE position of Chief-Justice Taney on the question of negro-citizenship is practically nullified from an unexpected quarter. It has been discovered that free negro suffrage prevails to a great extent in Louisiana, and that Col. Hunter, the Administration candidate for State Treasurer, is an advocate of the practice. This gentleman, in a speech delivered in that parish on the 7th inst., admitted that the voters of a certain district had negro blood in their veins, and gave an account of the origin of their electoral privilege. They cast their first vote in 1838, and gave the victory in that election to the Whigs. In 1841 they were induced to support the Democratic candidates, and have belonged to that party ever since. Last November, Col. Hunter, hearing that the Native Americans were coming to the polls to prevent his coloured friends from voting, organized an armed band to defend what he called the "constitutional rights of his fellow-citizens." At this declaration the Know-Nothing chivalry are greatly exercised. The most disastrous consequences are predicted from this destruction of social and political distinctions. By reference to a letter from the Alexandria *American*, published in another column, it will be seen that these obnoxious voters are white, or nearly so, and owe their proscription to the fact that one or two of their remote ancestors belonged to that race which, according to Judge Taney, was supposed to have "no rights which white men were bound to respect."

The point, however, most worthy of notice is the readiness with which the Taney decision is practically set aside when the repudiation of it can subserve the interests of the Administration party.

From The Alexandria (La.) American, August 8.

The *Democrat* of the 28th July contains a communication over the signature of "Anti-Know-Nothing," in which an attempt is made to defend Col. Robert A. Hunter from charges made by us in our issue of the 18th. The writer has been badly duped as to the facts of this free negro voting, or he intentionally perverts the truth.

Anti-Know-Nothing admits all we contended for in our issue of the 18th ult.—that free negroes do vote at the Ten-Mile precinct, and that this degradation of the elective franchise is countenanced and sustained by Colonel Hunter, the candidate of the Democratic party for State Treasurer. When an effort was made by Americans to suppress the illegal and incendiary outrage, he says Col. Hunter and Sheriff Wise were both on the ground to prevent it, and that Col. Hunter and the Democratic Executive Committee of New Orleans have the right to arm those people.

Such are the means by which the Democratic leaders sustain the party in Rapides, and by which they expect to foist upon Louisiana the champion of free negro suffrage for State Treasurer.

The following letter will afford to our distant readers some idea of the extent of the free negro vote at Ten-Mile. The writer is a citizen of the parish of St. Landry, and stands as high as any man for his integrity and moral worth. He is no politician nor aspirant for office:

"ST. LANDRY, La., June 5, 1856.

"SIR: I received a letter from Mr. ——— yesterday, desiring me to forward to you, at as early a day as possible, any information I might have or be able to procure respecting the *status* of the Sweats, Willises, Johnsons and Perkinses, now living on the waters of the Calcasieu, in the parish of Rapides. The greatest part of them had left here when I came here to reside, eighteen years ago, but some of them were still here at that time, and I have known many of them that moved off, and have had conversations with the oldest inhabitants of this neighbourhood about those people, and they were always spoken of as coloured people, mulattoes, free negroes, &c. Those of them that I have known personally I have no hesitation in pronouncing to be of a mixed race of the Caucasian and African. My means of knowing them has been good, as I have practised medicine among them frequently, and I have made a study of the mixture of the races and its probable results in the future. But I am able to give you better information than any deductions from scientific inquiries. I have a man in my employ as a swincherd, by the name of Drury B. Bass, who is himself considerably tinged, who knows all those people, or nearly all of them, and who knows their immediate progenitors personally, or from the traditions of his family, which was more or less connected with several of them.

"According to Bass, all those persons by the name of Willis are descendants of old Joseph Willis, a Baptist preacher, who died a few years ago. That the said Joseph Willis, Sr., was a coloured man, and that tradition says he was born a slave in one of the States of Carolina, and thinks it was in North Carolina.

"That all those by the name of West on the list sent are grandsons of the same Joseph Willis.

"That all the Sweats on the list are descendants of Ephraim Sweat, a coloured man, being part negro, and he never pretended to be anything else.

"That all the Johnsons on the list are descendants of the same Ephraim Sweat.

"That all the Rays on the list are descendants of Annie Ray, who was a daughter of the same Ephraim Sweat.

"That Wm. Slaughter is a grandson of Annie Ray, and so is Noah Cloud.

"That all the Averys on the list are descendants of the same Ephraim Sweat.

"All those by name of Perkins on the list are coloured persons, being part negro; and Lewis Perkins is so dark that he was taken up as a runaway negro, many years ago, and put in jail in Opelousas.

"That all the Miracles on the list are blood relations to Willis, and not white.

"That all the Wares on the list are blood relations to the Perkinses, and not white.

"That all the Gibsons on that list are blood relations to the Sweats, and not white.

"That J. P. Stanley is a great-grandson of old Ephraim Sweat.

"That all the Dyals (Doyall, as that branch of the family here spell it) are relations, and not white, all being part negro.

"D. B. Bass says, furthermore, that it has been but a few years since these people attempted to pass themselves off as white, and they were first induced to do so by politicians, in order to obtain their votes, and that none of the older stock ever pretended to be anything more than *free persons of colour*.

"I will state for myself that, formerly, in this parish, the *status* of these people was that of free negroes, but, as the African blood became diluted with the Caucasian, they are gradually pushing themselves forward to the annoyance of all good citizens, and it is time a check was given to them.

"We have living here an aged woman called Betsy Doyall, an aunt of the Doyalls at the Ten-Mile precinct, who does not pretend to be white (but she has a son there who does)."

The Tribune explains how these coloured men came to be voters: "It is well known that in the French and Spanish colonies the white fathers of coloured children have been much more mindful of the ties of paternity than in those colonies settled by the English. These fathers have always considered themselves bound to make some provision for their coloured children, and hence it happened that when Louisiana was ceded to the United States, there was a considerable number of planters having more or less African blood in their veins, who, under the treaty of cession, acquired the rights of citizenship. In some districts these coloured voters are so numerous as to hold the balance of power, and as they have had the foresight or good fortune to vote of late years with the Democratic party, they now find a zealous defence of their right of voting in active members of that party which, throughout the Northern States, deny, on the strength of the Dred Scott decision, that coloured men have any right to vote."

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, AUGUST 29, 1857.

THE MISSOURI ELECTION.

PERHAPS nothing of late has shown how absolutely Slavery lords it over us all as the rejoicing which has been made in the North over the Missouri Election. We had little enough to be thankful for, when we were called upon to be glad at the formation of a political party which refused to consider the matter of slavery, excepting so far as to keep it out of Kansas, if the majority of the inhabitants of that Territory did not wish it to go in. But it is a much slenderer loop to hang our ecstacies upon when a Slaveholder is elected Governor of Missouri, who expressly denies being an Emancipationist, and thinks the agitation of that question premature by ten, twenty or fifty years—rather inclining to the last as the most reasonable period for beginning to look into the matter. Yet this is just what Major Rollins, the newly elected Governor of Missouri (if indeed he be so elected), has set forth as his confession of faith, in his speech at St. Louis. It does not look on the face of it as if he were a terrible fellow, or one likely to make the slaveholders tremble in their shoes. One would think that the most religious and conservative of the friends of the divinely ordained sacrament of Slavery, North as well as South, might feel that it was safe in his keeping. Yet it is not so.

And why is it not so? The answer to this inquiry is what proves the most conclusively the truth of the proposition with which we set out. If Slavery had not overmastered us, and bound us hand and foot, and put our thoughts into our minds and our imaginations into our hearts, we should not think such an event as this worth noticing, or noticeable only as one of the common routine of pro-slavery occurrences. And yet it is worth noticing and remembering, and it will, in all probability, be marked in history as a memorable epoch, from which other events to flow from it are to date. In fact, Major Rollins, though a slaveholder and not an Emancipationist, is a most astonishing Governor. He is the very Mirror of Magistrates, considering the latitude in which he has been "raised." Though he has no objection to owning twenty or thirty slaves himself, and is opposed to any movement tending to hinder other people from owning them, he is willing to let opposite opinions have free course, and be glorified, if they can bring it about. He says he "would not war with a man because he is an Emancipationist"! Amazing Major! Astonishing Governor! The like of him hath not been seen since we Abolitionists set back the hands on the dial of liberty and adjourned emancipation for two hundred years, more or less. His advent must, indeed, be a portent of dire import to all the gaping Slaveland.

And we are not *ironing* our readers, neither. We speak the words of truth and soberness, and mean just what we say. A Southern Governor that is willing to tolerate a difference of opinion on the subject of slavery is a phenomenon, and a phenomenon that is full of prediction. Major Rollins is willing to leave this question to "higher than human laws"! as if there were any laws higher than those that maintain slavery! A Higher Law man chosen to rule over the land of the Border Ruffians! Surely, the Age of Miracles is not past. He is in favour of encouraging emigration, and the emigration of Northern labourers, too. And if, in the conflict between Slave Labour and Free Labour—between the Black Race and the White—the first shall go to the wall, why, then he is willing to let slavery go out from among the institutions of his State. A marvel among Governors is Governor Rollins—that is, if he really be Governor, as aforesaid, and, if not, he is none the less an astonishment for even coming so near being one. And all these heresies were received with loud shouts of applause, with "renewed enthusiasm" and with "tremendous cheers," from an immense auditory in the city where, twenty years ago, a slave was burnt in the market-place by a slow fire, which did not then typify the fierceness of the flame of pro-slavery fanaticism from which it was kindled.

For the first time since slavery knew its power has the question of its existence been proclaimed to be an open one. Always before, and everywhere, it has been the closest of questions, guarded with the most jealous care, and the very winds of Heaven not suffered to visit its face too roughly. It is death, now, everywhere else, by law of land or of Lynch, to stir the atmosphere that surrounds it—to ventilate the stagnant volume which is the breath of its nostrils, or to let in a single pencil of light upon the darkness which is the essence of its life. In Missouri, we are led to hope, Truth is at last admitted into the lists to fight with Error on equal terms; light is allowed to contend for the mastery with darkness. We are as full of faith as Thomas Jefferson as to which will come off conqueror and more than conqueror in a conflict like this. In fact, the permission to have the battle joined at all indicated a foregone conclusion. The victory was conceded the moment the fight was allowed to take place. The slaveholders, who are in earnest for the maintenance of the system they love, know this as well as we, and they are wise in their generation when they insist on preserving a peace, like that of the grave, within their borders. Their instincts serve them well. Nothing but silence and darkness can answer their turn, and they do well, on their own grounds, in preserving both as profound as death. We are afraid that Major Rollins, slaveowner though he is, is not a man to be trusted with the care of so delicate and brittle a fabric as the Domestic Institution.

Major Rollins is of opinion, as we have intimated, that it will be many years before the people of Missouri will be led by their material interests to entertain seriously the question of emancipation. Perhaps, his eyes being but just touched by the truth, and he as yet seeing men but as trees walking, may be sincerely of this opinion. Perhaps he only throws it out as a sop to the more clamorous of the pro-slavery party, to quiet them with the hope that the system, as Louis XV. said of the old *régime* of French abuses, "will last their time." If he do believe any such thing, he is not as intelligent a man as we are willing to hope that he is. And we are very sure that the slaveholders are too old and too wary birds to be caught with such very light chaff as this. They know better, if he does not. They know that this question must, of necessity, agitate the hearts and minds of the whole people of Missouri until it is settled. It is a question whether a small oligarchy, holding its power in virtue of its ownership of human beings, shall stand, like Apollyon, straddling right across the path of their prosperity, or whether it shall be forced to take to its wings of fire and flee away. When men find their labour, skill and enterprise checked and thwarted to enable a paltry minority to "larrup their niggers" at discretion, and when they see their lands held at tens of dollars while those of their neighbours are in demand at fifties and hundreds, they cannot be kept from asking whether this be indeed an ordination of God or an invention of the devil. They will not always keep their eyes on their side of the mighty river that flows by them, but will sometimes cast a glance on the opposite bank and see what Freedom has worked there.

And then there is the great underlying emotion of hatred of slavery in its own simplicity, which it is thought wise and knowing to deny or to pass by as of no account. The shop-keeping element is not the predominating one in the composition even of the American character. The flesh of the universal human heart has not been so utterly turned to stone by the worship of the golden eagle, the silver dollar and the copper cent in which we believe, according to Theodore Parker, that there is not pulsation left at the sight of cruelty and wrong. If slavery is to be abolished in Missouri, as of course it is to be, it will not be the mere money question, the casting up of both sides of the account and seeing the balance of profit and loss. No great Revolution yet ever came out of the till or was cyphered out with a slate and pencil. Revolutions grow up in the hearts of men, and proceed forth from thence when they can be held in no longer. It is the cant of the times to attribute everything to a sordid and selfish motive, but it is a cant of the shallowest and emptiest kind. Slavery will be eliminated from Missouri and the world, not so much because men think Freedom would pay better, but because they hate it and mean to get it out of their sight. We all know of the existence of this feeling everywhere throughout the South, which crops out continually in the most unlikely places. But we do not know the extent to which it prevails, nor the intensity with which it glows where the external forces repress it most. It is the encouragement which the opposition to slavery resting on principle, or springing from sympathy, will receive from this opening of the question in Missouri from which we hope the greatest and best things. This we believe to be the chief motive power which has brought about the visible state of things there. We trust that the fresh strength which that state of things will add to it will greatly increase its might for good. So we accept Major Rollins as an earnest of something better to come, and are encouraged by his vote to walk stronger in faith than we do by sight.

DIMMOCK CHARLTON AND HIS GRANDCHILD.

THE fact was briefly stated, in last week's STANDARD, of the freedom of a little girl, held as a slave, having been secured, under a writ of *Habeas Corpus*, before Judge Robertson, in Westchester County; and a promise was given that the details relating both to the child and its grandfather, who appeared on its behalf, should be given in a future number. We redeem the promise, in the hope that the story may be as interesting and instructive to our readers as it has been to ourselves.

Several weeks ago a black man called upon us to ask for aid and advice in getting possession of his grandchild, a little girl of five or six years, who, he said, was somewhere in this city, under the care of two ladies, sisters, by the name of KERR, and who would, he feared, carry the child back to the South and to slavery, whence they had brought her a few months before. On inquiring further into his and her history, we learned that he had recently arrived here from Savannah, having purchased his freedom of his master, Mr. Benjamin Garman; that all his kindred about whom he knew anything, wife, children and grandchildren, were still slaves, except only this little one, now in New York, in the possession of the Misses KERR; and that, for his own sake as well as hers, he was desirous of securing the child, and placing her where her freedom should be beyond the reach of either accident or hostile design, and where, by his exertions, he could fulfil to her the duties of a parent, and secure for her liberty, at any rate, and happiness as far as it should lie in his power.

It is hardly necessary to say that this statement was enough to enlist the sympathies and command the active exertions of any one professing to hold either principle or feeling in regard to slavery; but the appeal was irresistible when we came to hear from the man's own lips the romantic and touching history of his own life. To some of our readers, perhaps, this is already familiar, as it was told, at about the time we allude to, in a morning paper in this city. We have delayed relating it, as the less that was said about it publicly till the fate of the grandchild was decided, the better; and we wished, moreover, to hear what contradiction or corroboration it might call forth, as undoubtedly it would provoke either one or the other within a short period. The event has justified the delay, and we are enabled now to record the story with more entire confidence than we hardly dared feel when we first heard it, while we have the satisfaction also of rounding off the tale with the successful appeal for the freedom of the child, and her restoration to the arms of her grandparent.

DIMMOCK CHARLTON, for by this name he has been known for most of his life, though he has now reassumed an earlier one, is a native of Africa. One would hardly doubt this who looks upon his intensely black skin, and listens to his broken English, though it may be easy for him to mispronounce or the hearer to misapprehend the name by which he calls his people. He says, however, that he was born in a country called Kissee, on a great river in the interior of Africa—"away up on the fresh water." He is, he thinks, about 58 years old, and he remembers vividly the first twelve years of his life, when he was called TALLEN, and was a wild, untutored and happy savage, and had never heard of Christian men or nations. But then a war broke out between his own and a neighbouring tribe, and his people were conquered, and among the prisoners who were captured and driven to the coast to be sold to the slavers was TALLEN.

They were about thirty days on this journey from Kissee to the sea-coast, but once there and they were huddled by hundreds, some from the tribe of Kissee, and some from other tribes equally wretched, on board a Spanish vessel waiting for her cargo. Then came a voyage of three weeks—three weeks of horror. The little savage from the great "fresh water" of Central Africa, who had never heard of civilization, and had never been taught to believe in any other God than Fetich, took now his first step in that great scheme whereby, our Doctors of Divinity teach us, the Heavenly Father is to lead his race to the blessed knowledge of Christian light and life. He met the horrors of the "Middle Passage." He listened, day and night, to the groans of the dying; he suffered the agonies of thirst and suffocation; he saw his fellow-sufferers taken up to be thrown into the sea, and might have envied them the early and easier martyrdom which was accepted as their share in the sacrifice for the redemption of their race. At the end of three weeks, however, the Spaniard was captured by a British cruiser, and she and what was left of her human cargo were taken to England. Unfortunately TALLEN cannot recall, if he ever knew, the names of either of these vessels.

On his arrival in England a pleasant prospect seemed, for a little while, to open before him. On the dispersion of the Africans, it fell to his lot to be put on board the British brig "Peacock" as a cabin-boy, and that vessel soon after sailed on a cruise. The Dr. Southsides, perhaps, will think that it was only returning him into the true path of Providential redemption that this happened to be the cruise in which the "Peacock" fell in with the American schooner "Hornet," and, in the memorable naval battle which followed that encounter, she struck her flag to Capt. LAWRENCE. TALLEN, or, as he was now called, JOHN BULL, a second time, in his short career, a prisoner of war, was brought to this country.

Here he fell into the charge of Lieut. (afterward President) WILLIAM HENRY HARRISON, and, for some unexplained reason, was taken to Savannah, Ga. In that city he was left with Judge CHARLTON, until he should be ordered to Washington to be disposed of with the other prisoners, the crew of the "Peacock." Judge CHARLTON proposed to Lieut. HARRISON that he should leave the boy with him to be brought up, but this the Lieut. declined, as, being a prisoner, he was not within his control. Two months subsequently he sent to the Judge for his charge, and received for answer that the boy had died of the fever. Such was the statement made to JOHN BULL by an old servant of Judge CHARLTON's, named ISAAC, and subsequent events seem to verify it.

The Lieutenant JOHN BULL never saw, or heard from, again; but at about the time that he must, if the statement be true, have been sent for to go to Washington, and when the Judge returned him as dead of fever, he—the Judge—called together his servants and announced to them that it was his pleasure that hereafter the boy should no longer be known as "John Bull," but thenceforward be called by that name which belonged to himself; and he incited them to remember his orders by that incentive which slaveholders usually supply to their slaves—the threat of the cowhide. Thereafter "John Bull" was known only as DIMMOCK CHARLTON, and by that name he has gone ever since.

As Judge CHARLTON was, during his life-time, a very well-known person, a man of high standing and great respectability, a lawyer of some eminence, an author of one or two law-books, and one against whom we, at least, never heard anything worse than that he published a volume of most dreary rhymes, it may seem incredible that he could be guilty of so despicable a crime as is here laid to his charge. But we must remember that the act is to be measured by the code of slaveholding morality, and not by that which obtains in more civilized communities. It might, indeed, be argued that men who steal men from themselves—the original owners—would not be very scrupulous in stealing from each other, were it not that the universal principle of "honour among thieves" would operate as a sufficient restraint in a state of society where its infringement would lead to the wildest confusion. But in the case of this "John Bull" there need enter no such consideration. He, according to the code which prevails among our Southern brethren, belonged to nobody—was a mere waif and estray which the fortunes of war had landed upon our shores from the coast of Africa, and anybody might pick it up who would be at the trouble. Some consideration, perhaps, might be due to Lieut. HARRISON, but he had no claim upon the property as property, but simply upon the man as a prisoner. If discharged of his duty to him in that regard, he had nothing further to do with him; and if persuaded of the truth of that convenient fiction, that the boy was dead, all remonstrance from him would be avoided; Judge CHARLTON would, in an easy way, be so much the richer, to the value of this particular piece of goods; nobody would lose anything except the Government, whose loss of a prisoner, who might be a burthen, would be a gain, and the poor boy himself would have somebody to take care of him. So, perhaps, reasoned the Judge; so, at least, only could he reason to any sort of self-justification. At any rate he took care of the poor African by giving him his own name, and selling him the next day to a Frenchman.

The Frenchman's name was JOHN P. SETZ, and he is still living in Augusta, Ga. DIMMOCK, when told that he belonged to him, protested, as was natural enough in an untutored and heathen African, not yet made acquainted by any Savannah divine with the good things God had in store for his native land, nor what his particular share was to be in that great scheme of Christianization, that he was nobody's slave, but a freeman. SETZ, on the other hand, condescending to reason on the subject, asserted that the Judge, DIMMOCK's late master, owed him—SETZ was a tailor—for a bill of clothes, and that the boy was transferred for the value thereof. An appeal was made to the Judge. He denied to DIMMOCK that he had sold him, but had a talk aside with the tailor. The result DIMMOCK soon learned; for the particulars he was indebted to his friend ISAAC, the Judge's body-servant. He was taken by SETZ, in accordance with the Judge's advice, to Augusta, where, about a year after, he sold him to a Mr. DUBOIS, a steamboat captain. With him he lived two years, and was then sold successively to a Capt. DAVIDSON, and then to one Mr. ROBINSON of Savannah.

In the course of these and subsequent years and successive changes of ownership, DIMMOCK's mind became so far enlightened as, if not to reconcile him to slavery, to suggest to him the expediency of recognising it as his inevitable fate, and of finding some other way of escaping from it than merely protesting against it. He hired his time of his master, and, being an industrious man, in the course of time made money enough, in his business as a stevedore, to purchase himself of ROBINSON for the sum of of $800. This man had no sooner received the money than he sent him to jail, and kept him there on sale till a new buyer was found for him. Here again we may think a sense of honour should have restrained this ROBINSON, as, to our Northern sense, it might seem that Judge CHARLTON overstepped the boundaries of truth and justice; but the slave-code distinctly says that a slave can possess nothing, and all that he has, or can earn, belongs to his master. Strictly speaking, therefore, the eight hundred dollars, which DIMMOCK hoped would purchase his freedom, belonged to ROBINSON at any rate. To look at the subject in any other light would have been mere magnanimity and gratuitous generosity in ROBINSON, and he, probably, is not a man who permits himself to be carried away by such enthusiastic impulses.

The purchaser, this time, was JAMES KERR, of Savannah, who expressed a great deal of indignation when told by DIMMOCK of the manner in which money had been made out of him by his former master. Encouraged by this sympathy, DIMMOCK again commenced the accumulation of a fund for a second purchase of his freedom. KERR agreed to accept as a ransom the sum he himself had paid to ROBINSON, and DIMMOCK, at length, put into his hands $700, which he supposed was that sum. He afterward learned that he had paid $250 too much, but of course he had no redress.

In the meantime, DIMMOCK had become a husband and father. A Mr. PRATT was the owner of his wife and children, and he consented to sell them at a moderate price to any one who would hold them for DIMMOCK till he could redeem them. He had at this time paid the price of himself to KERR, but was not aware that that gentleman had quietly taken $250 more than the stipulated price. He interceded with him to become the purchaser of his wife and two children, with the understanding that it should be on account of the husband and father. KERR consented, and the purchase was made, DIMMOCK putting into his hands $1,500, which, in the course of time, he had accumulated from his business and hoarded away in the earth. The sum he supposed PRATT would ask was $2,000, and this he promised to make good to his kind master. His kind master accepted the trust, and went, as DIMMOCK afterward ascertained, to PRATT and made the purchase for $600. When reproached with this breach of trust, and called to account for the balance of $900, he laughingly said it was safe in the Bank, and gave his written obligation for it. This obligation DIMMOCK put in his trunk, but on one occasion, while he was absent from home, the trunk was broken open and the paper stolen. That the paper alone was the object of the thief was evident from the fact that he did not meddle with fifty dollars which lay beside it.

For many years DIMMOCK lived with KERR contentedly with his family, persuaded that his and their freedom were secure, and that they could not be again sold or separated from each other. That little money transaction between the man and his master was so entirely in accordance with the man's experience of its being in the usual way of business between white and black folks that he took no special precaution against further knavery, nor even seemed to be aware that such precaution was possible. He trusted his master as if he had nothing to expect of him but the fairest and most generous dealing. But the time came when he was to be disabused of any such misapprehension. At length KERR sold him to one man, his wife to another, and scattered some of the children about among various owners. Then it was that despair seized him, and he returned again to his original assertion, that he was a British subject and wrongfully held in slavery—a fact about which he had thought, for many years, it was wisest and most prudent to keep silence, lest he should be sold into the interior, or to the South, be separated forever from his family, and lose all chance of ever regaining his liberty. His story seems to have obtained credence. One HUDSON, who bought him of KERR, believed it, and probably, considering that he might have made an unsafe investment, sent him to a trader for sale. A liquor dealer by the name of DAVIDSON then bought him, but, on learning his story, put him again in the market. Lastly he was bought by Mr. GARMAN, a little more than a year ago, who honestly permitted him to purchase himself, and to leave Savannah a free man when the price was paid.

So strange a tale, when made public, has not been allowed to pass uncontradicted. The Savannah papers have declared it to be untrue, and a Mr. FAY, a Northern man, but a resident of Savannah, has, in a letter to the *N. Y. Times*, avowed his disbelief in some of its essential points. That it would be acknowledged as true, however, was not to be expected. Those most concerned in it have an obvious and direct interest in its disapproval, and these or some of these persons are undoubtedly responsible for the contradiction of the Savannah papers. The testimony of Mr. FAY may also, possibly, have an interested motive. He is known to have befriended DIMMOCK in Savannah, and, being a Northern man, it is perhaps, best that he should free himself from any suspicion of having been privy to a statement made in a Northern paper so damaging to Southern morality and honour. But all these contradictions, be it observed, identify the man as the person he professes to be; as having been a slave of some, at least, of the persons mentioned, from Judge CHARLTON down to Mr. GARMAN; and of having purchased himself of the last-named gentleman. His story is thus corroborated in some very essential particulars, and contradicted only where we can reasonably expect nothing but denial. Miss KERR, moreover, in her testimony before Judge ROBERTSON in the case of the child ELLEN, said *she had long known that Dimmock claimed to be a British subject, and to have been taken a prisoner of war in the brig "Peacock," and she believed it to be true.* And this testimony is the more important that it was made voluntarily, when there was no opportunity for consultation with others who had a direct interest in concealing a fact not only important in itself, but one from which the subsequent transactions naturally spring. But beside all this, there was, according to DIMMOCK's statement, a Spaniard long resident in Savannah, MINGO by name, who was a fellow-prisoner with him on board the "Peacock," and ever after a firm friend. This man was familiar with the whole story, and, by the advice of a friend, he was taken before a magistrate and made affidavit to the facts within his knowledge. MINGO is dead, but the papers are now, as DIMMOCK believes, in the hands of a certain lawyer in Savannah. This gentleman has been written to at different times by two different persons, but no reply has been received by either of them. If no such papers are in his hands, why does he not say so? If there were any, even merely negative evidence that could be produced to disprove a tale inculpating so many Southern persons, and especially showing so conclusively how utterly destructive slavery is of all sense of honour and every dictate of honesty, such evidence, we believe, would be eagerly sought for and instantly produced.

We come now to ELLEN, the grandchild. DIMMOCK believed that she was in this city when he arrived, and he was informed, as he thought, precisely where, by one who professed to be his friend. It was soon ascertained that the information was incorrect, and the person was sought for from whom it was received. He carefully kept out of the way, however, and evidently avoided both DIMMOCK and a messenger who went with him. For the purpose, apparently, of getting rid of them both, he gave them another, a second direction, which turned out to be as false as the first. All inquiries were baffled, and it seemed impossible to get any clue to the child.

So matters stood when DIMMOCK's story appeared in the morning *Times*. Whoever had possession of the child would, it was supposed, when thus warned of the presence of the grandfather, be careful to put her beyond his reach. It was afterward ascertained that the conjecture was well founded, as the Misses KERR left town the morning after the appearance of the article in the *Times*. Without then knowing this fact, however, but little hope was entertained of the recovery of ELLEN.

But, as it happened, that which it was feared would be a serious obstacle in the way of the search turned out to be a fortunate incident in aid of it. Information reached us—how, it would not be proper thus publicly to say—but information as complete, as authentic, and as direct as we could possibly wish for, in relation to the Misses KERR, their past movements, their present residence and their plans for the future. Their intentions, we were led to believe, were good; their only wish was to secure the happiness of the little girl, and to this end they had instituted a subscription for the purpose of raising the sum of $350, for which amount, it was said, their brother, JAMES KERR of Savannah, DIMMOCK's former master, was willing to emancipate her. A portion of this sum had already been raised, but a *quietus* was given to the plan by the publication of the story; for the benevolent individuals who had been disposed to aid in it were no longer willing to contribute to any fund which was to go to Mr. JAMES KERR, whose gains out of the DIMMOCK CHARLTON family were thought to be already rather in advance of his claims. If the money was not raised, however, it was understood that the child was to be returned to him, and, as his sisters were not supposed to be able to pay such a sum for her freedom, however well-disposed they might and were believed to be toward her, the necessity of taking her from their custody was imperative. Mr. JOHN JAY, the District-Attorney for this District, as his father and grandfather have been before him, of all held in or threatened with slavery, was consulted, and it was determined that a writ of *habeas corpus* be asked of the Hon. WM. H. ROBERTSON, Judge of the County of Westchester.

The writ was issued and the parties sought for at SING SING. They were only found, however, after a diligent search of an entire day, as there were some mistakes of names, which, there is some reason to suppose, were put in the way of any inquiry that might be made as to the locality of the Misses KERR and their *protégé*, for the purpose of misleading. But they were at last found, and on the 12th inst. a hearing was had before Judge ROBERTSON at Katonah. After the usual preliminary proceedings, Miss KERR, who declined to appear by counsel, was called as a witness by Mr. JAY, and testified as follows:

"I reside in Savannah, Georgia; I am the sister of Mr. James Kerr of Savannah; he is the trustee for myself and my sister; the child Ellen, now present in Court, is one of a large family of slaves belonging to my brother and sister; I cannot say in whom in particular the title to her is vested; I think in my sister, Eugenia M. Kerr, who is now staying with me at Mr. David A. Griffin's, in the town of Sing Sing; I came on from the South the last Spring, arriving in New York about the 14th April; my sister Eugenia was already there, having come on last October; I brought Ellen with me with my sister's approval, and Ellen has lived with us ever since, at New York and Sing Sing; my brother knew that Ellen was coming on, and approved it; her mother had been sold by my brother, and her grandmother neglected her, and we took an interest in her on this account; Ellen was valued at $400; *her light complexion increased her value*; slaves of that complexion usually make clever servants; my brother consented to take $350; the child's grandmother has frequently been at the North, and could not be persuaded to remain; the mother of Ellen is the youngest daughter to Dimmock, who calls himself John Bull; Dimmock once belonged to my brother, Mr. James Kerr; Dimmock is now free; he was freed by his last master, Mr. Benjamin Garman—his price being raised in part by Dimmock himself and in part by contribution; Ellen is about five years and six months old; I brought her to the North because I did not know what would become of her; I had her entered on our departure from Savannah as my slave or servant; my sister and myself proposed to remain at the North for an indefinite time—for several years—visiting the South occasionally; I have no wish that the child should be returned to slavery, but I did wish to raise the money, that we should not lose her whole value; my brother having thrown off $50, and, being in embarrassed circumstances, could not afford to throw off any more; I am very reluctant to have the child taken away from me; I am attached to her, and wish to keep her with me; I have already commenced to educate her; her grandfather, Dimmock, knows how to read; I long since heard of his having been on board of the Peacock when taken by the Hornet, and I believe that part of his story is true."

Mr. JAY then briefly submitted to the Court that upon the evidence there could be no doubt as to the rights of the child and the law of the case, and moved that she be declared to be free. The Judge reviewed the facts and applied the statute, and without hesitation granted the motion. He remanded the child, however, into the care of the constable till Monday, the 17th, as he wished to take time to consider the question of guardianship. A good deal of emotion was shown by Miss KERR and the child at parting, the former feeling unquestionably a warm interest in one whom she had, we hope, the will, though not the power, to protect from those who might at any moment return her to bondage, while the child only knew in a kind mistress an all-sufficient friend.

On Monday, the 17th, the case again came up on the question of guardianship. Mr. JAY took the ground that the power to appoint a guardian did not lie with a County Court, and the Judge, concurring in this view of the case, signed an order for the delivery of the child into the hands of its grandfather. A little scene had again to be gone through with when she parted from her kind friend, Mr. Hoyt, the constable; but she soon forgot her griefs in two happy hours in the family of her counsel, who sent her on her way rejoicing, with more gifts than, probably, her little hands ever clasped before. And she has been ever since among some new-found friends, as contended and as good a child as if she had never known a parting or a change of place.

We may as well say now and here that the intention is to place her in some family where she will be kindly, judiciously and carefully brought up. If among our readers there are any who are disposed to take upon themselves such a charge, we shall be glad to hear from them. ELLEN is a bright mulatto, very intelligent, very tractable, good-tempered and winning. She cannot fail, we think, to well repay the friends who shall be at the trouble of her nurture and education. Any letters in regard to her may be addressed to S. H. GAY, at this office.

D. W. BARTLETT, formerly editor of the Hartford (Conn.) *Republican*, is now assistant editor of *The National Era*. Mr. Bartlett is a writer of much ability, and more thorough and uncompromising in his anti-slavery sentiments than most Republican editors. He has more faith in the efficacy of truth than in political or party management.

THE METHODIST QUARTERLY MAGAZINE.

A CALUMNIATOR EXPOSED.

THE *Methodist Quarterly Review*, which has lately come under the editorial management of the Rev. D. D. WHEDON, D.D., has begun to handle the slavery question in a manner which cannot fail to be exceedingly distasteful to the conservative party which has so long ruled the Methodist Church. Dr. McClintock, the former editor, was anti-slavery enough to give that party frequent annoyance, but Dr. Whedon traverses the field of controversy with little apparent concern for the corns of his pro-slavery brethren, and with the evident purpose of employing the editorial whip to exterminate slavery as speedily as possible from the Methodist fold. Twenty years ago the whole power of the Methodist Church was exerted to "crush out" the anti-slavery sentiment, and Abolitionists were the objects of an ecclesiastical persecution as relentless as that waged against Luther and his associates by the Romish Hierarchy. The *Christian Advocate and Journal* launched its most terrible thunders at the heads of all who dared to ex

writings well knows. He honours it also in fearlessly exposing the dishonesty of those who seek in its pages a warrant for enslaving their fellow-men. He honours it, moreover, in cherishing the spirit and imitating the example of those servants of God whose words and acts it records, especially the spirit and example of Him who came to proclaim liberty to the captives and the opening of the prison to them that are bound. It is equally false that he has sought to overthrow "the Church," unless the term is perverted to include those bodies which, baptizing themselves in the name of Christ, yet sanction the holding of human beings in slavery. On this subject Mr. Garrison has recorded his sentiments in lines which will live when Mr. Stevens and his libels are remembered no more.

THE TRUE CHURCH.*

CHURCH of the living God! in vain thy foes
Make thee, in impious mirth, their laughing-stock,
Contemn thy strength, thy radiant beauty mock;
In vain their threats and impotent their blows—
Satan's assaults—Hell's agonising throes!
For thou art built upon th' Eternal Rock,
Nor fear'st the thunder-storm, the earthquake shock,
And nothing shall disturb thy calm repose.
All human combinations change and die,
Whate'er their origin, name, form, design;
But, firmer than the pillars of the sky,
Thou standest ever by a power Divine:
Thou art endowed with Immortality,
And canst not perish.—GOD'S OWN LIFE IS THINE.

Is this the language of a man whose chief object is the overthrow of "the Church"? The writings of Mr. Garrison—including all his contributions to *The Liberator*—will be searched in vain for a single line inconsistent with the above. In all that he has said of *pro-slavery* Churches, he has been careful to discriminate between them and the "True Church," and his denunciations of the former have ever been inspired by his reverence for the latter.

What Mr. Stevens means by "civil order" we do not know; but, if he uses the words in their legitimate sense, there is as little truth in this branch of the indictment as in the others. Mr. Garrison does not believe that this slaveholding Union is Divine, or that the Constitution of the United States is worthy to be "exalted above all that is called God or worshipped"; but if "civil order" means justice between men, the protection of the weak against the strong, the enforcement of the Golden Rule by Christian means, then has he done nothing to "overthrow," but much to support it. Whatever may be his views upon the subjects thus alluded to, the assertion that *The Liberator* is "devoted more" to their promulgation than to the overthrow of slavery is a falsehood patent to all who read that paper. It is but a small part of its space that is devoted to other subjects than slavery, and even of that moiety the opponents of Mr. Garrison's views are permitted to occupy their full share. There is not in the history of philanthropic enterprises a more marked example of single-eyed devotion to one great absorbing purpose than is presented in the example of the man who is thus meanly traduced. Mr. Garrison's "rare energies," whether as an editor or a public speaker, have been given so exclusively to "that movement" which this traducer admits that he had "the honour of beginning," that his assailants have constantly stigmatized him as "a man of one idea," a fanatic who could see nothing and talk of nothing under the sun but slavery.

Mr. Stevens farther exhibits his disregard of truth in the assertion, that "the noblest men who plead for the slave in the legislature or the pulpit are the most denounced by him [Mr. Garrison] and his associates." There is no shadow of foundation for this libel. From the commencement of the anti-slavery movement to the present time, Mr. Garrison and his friends have been prompt to recognise and commend those who, whether in the legislature or the pulpit, have had the courage to "plead for the slave." Their words have been eagerly copied in *The Liberator* and other journals of its school, and their example earnestly commended to the imitation of their more timid or less conscientious brethren. Of the two classes of "noble men" thus referred to—"pleaders for the slave in the legislature and the pulpit"—Mr. Stevens cannot name *one* who, if he were interrogated, would not promptly pronounce his statement untrue. Let him ask the venerable Giddings, for example, whether *his* experience during a service of twenty years in Congress, affords any warrant for this assault. Let him ask Senators Sumner and Wilson. They will all testify, that while they have received from Mr. Garrison and his friends much of grateful commendation, and somewhat of manly criticism, they have not been visited by them with one word of unfriendly "denunciation." They will tell him that while, upon some points, they differ widely from Mr. Garrison, they yet rejoice in his friendship, admire his unbending integrity and single-hearted devotion to the cause, and despise the unscrupulous calumniators who constantly denounce him as an infidel and disorganizer. Let him ask any of those Abdiels of the pulpit who have resisted the tide of Atheism which has corrupted the heart of the American Church, and they will all with one accord utter a similar testimony.

We have done with Mr. Stevens; and now we ask Dr. Whedon whether it be right, in a religious Review, whose pages are not open to controversy, to permit a writer to utter such scandalous libels as those we have now exposed? We submit that calumny of this sort, aimed at the heads of earnest and devoted anti-slavery men, is as inconsistent with the generally improved tone of the *Methodist Quarterly* as it is repugnant to Christian principle and correct taste.

* Garrison's Writings, p. 315.

SOUTHERN CHRISTIANITY ILLUMINATED.

WE have placed on the first page a fuller narrative than that heretofore published of the cruelties lately inflicted upon two slaves in Hawkins County, Tenn., and of the events resulting therefrom. Of all the instances of cruelty to slaves which have come to our knowledge in the last twenty-five years, we do not now remember one which, considering all the circumstances, was more atrocious; and certainly none has ever cast a stronger light upon the system of slavery, especially in its relations to the Southern Church. Look for a moment at the principal facts.

1. Col. Netherland, who delivered up one of the slaves to be tortured, and "agreed" that the other "should be openly and publicly whipped," is a wealthy citizen and influential member of the Second (N. S.) Presbyterian Church at Rogersville.

2. The first act in the drama was the sale, by Col. N., of the slave Abe to a trader, to be separated from his wife and children and sent to Mississippi. This slave, it seems, formerly belonged to the Rev. Dr. Ross, and was taken by Col. N. in payment of a debt.

3. So strong was the reluctance of poor Abe to be torn forever from his family that he took refuge in the woods, where he eluded capture for more than a year. Doubtless some of his fellow-slaves, more humane than the white Christians (!) of Rogersville, shared his confidence and ministered to his wants. Only think of it! an American husband and father, guiltless of crime, compelled to seek a refuge in the wilderness from the cruelty of an eminent professor of the Christian religion, who had sold him away from his wife and children, as if his feelings were no more worthy of regard than those of a hog.

4. At length the wretched slave is discovered and delivered to the trader. One word from Col. Netherland, though he was no longer the owner of the slave, would doubtless have been sufficient to save him from the trader's vengeance; but instead of uttering that word, he "agreed"—the pious villain!—that Abe should be "openly and publicly whipped."

5. Mark now the incidents of that cruel flaggellation! The victim taken by the parsonage into an open field in the rear of the church, stripped naked, blindfolded, thrown upon the ground, each arm and foot tied to a sapling! And then the torturing blows, numbering more than THREE HUNDRED AND THIRTY, cutting the flesh of the poor creature and extorting cries of anguish that moved the sympathy and excited the indignation of spectators, who yet dared not interfere to prevent such cruelty. All this the slave endured rather than betray those who had ministered to his wants while hiding in the wilderness. Let those who deny that the negro possesses the higher attributes of humanity consider the heroism of Abe and blush for the prejudice which makes them unjust to a race.

6. Now another scene of horror is presented. Col. Netherland *suspects* that a gray-headed old slave, who had helped to nurse him in infancy, and who, like himself, was a member of the Presbyterian Church, had known the hiding-place of Abe. He therefore delivers him up to the same trader in "slaves and souls of men," by whom he is ironed and taken to a neighbouring County to be tortured. He is carried to a stable-loft, stripped naked, stretched on a plank, bound so that he could not move, and then given THREE HUNDRED BLOWS with a carpenter's hand-saw, which raised large blisters and burst them, cutting the skin to pieces. This, be it remembered, was on SUNDAY, perhaps at the very hour when Col. Netherland was engaged in public worship, or, it may be, while he was sitting at the sacramental board. Ye who prate of the desecration of Sunday by anti-slavery conventions and abolition preaching, what think you of this "Sabbath Scene" in Tennessee? We need not dwell upon the further cruelties inflicted upon this aged negro, nor upon the sufferings he endured while his lacerated back was healing. It was not till the next *Sunday* evening that he was able to crawl back to his master's house.

7. Next consider the action of the Church upon this case. No small amount of indignation, it would seem, was felt in the community in consequence of these outrages. If there were a particle of truth in the oft-repeated declarations of Southern clergymen, that members of the Church generally treat their slaves with kindness, that families are rarely separated, and that the Church is prompt to condemn any instance of inhumanity to a slave on the part of her members—nay, if these representations were not wilful and deliberate lies, we should naturally expect some decided and unanimous movement of the Rogersville Church. The Session is called together, but such is the timidity and caution of the members, such the fear of Col. Netherland's influence, that they only venture to send him a polite request to appear before them and "relieve himself of *unjust* censure." The thought of excommunicating him for abusing his indefeasible right to "larrup his niggers" appears not to have entered into anybody's mind. They only expected him to condescend to make some explanations by which the affair could be hushed up and a breach in the Church prevented!

8. Mark now the course of Col. Netherland, his family and friends. They treated the action of the Session as an indignity, taking the ground that, no matter how cruel or inhuman had been the whipping, the Church had no business to inquire into the matter. Instead of relieving the feelings of his aggrieved brethren either by confession or explanation, he concerts a plan for driving from the pulpit the minister who has dared to interfere with his prerogatives as a slaveholder; and this plan is successful.

9. Consider now that the Church which shields such villany as this has been a recipient for nine years of the bounty of the American Home Missionary Society. Its minister was a Northern man, a graduate at Princeton, and instructed in theology at the New School Seminary in this city. His salary has been paid in part by Northern contributions, and he is doubtless a fair specimen of the sort of preachers who go South under the patronage of the Home Missionary Society. He has done well in exposing this case of atrocious cruelty, but after all he is so blind to the nature of Christianity as to regard the Rogersville Church, with Col. Netherland in its bosom, as a Church of Christ! and in leaving it, he piously prays that the Lord may send them another evangelical minister, and that they may be "built up a united people." In a part of his statement, for which we have not been able to find room, he declares that "while I have pen, or tongue, or arm, Abolitionism shall find an enemy in me"; and that "Abolitionism and Chattelism" are "equally proscriptive, irrational, unscriptural, wicked and diabolical." "Both are condemned by the word and Providence of God, and both have his frown and curse resting upon them." Is it any wonder that such a Gospel, thus expounded for nine years by a Northern preacher, left the Rogersville Church in such a state of moral putrefaction that a scoundrel like Col. Netherland was deemed a worthy member?

10. Let it be remembered now that the Southern press, religious as well as political, endorses the course of Col. Netherland and the Rogersville Church. So far as possible the facts are covered up. The Rev. Mr. Sawyer got his statement printed at the office of *The Presbyterian Witness* at Knoxville. Twelve hundred copies were struck off, and 100 delivered, when a legal friend of Col N. went to the printing office, and by threats compelled the publishers to destroy the 1,100 undelivered copies and make a humble apology to the public for consenting to print so incendiary a document. What a revelation is this of the state of public opinion in the South, and particularly in the Southern Church.

11. One crowning fact remains to be stated, viz.: Col. Netherland and a celebrated negro-trader, whose name is not mentioned, are among the delegates to the Convention now in session at Richmond to organize a Southern Presbyterian Church!

THE NORTHERN CONVENTION.

It is desirable, we understand, that returns should be made immediately of names to be appended to the Call for the Northern Convention, as the time and place for it must be fixed, and the latter, we suppose, must depend somewhat upon how the returns come in. It is hoped that all who have received the Circular have given to the matter some earnest effort, and have some names to send on to the Committee. If this has not been done, it is not too late even now. One or two days' work, on the part of those who have not already done their best, if there are many such, will, without doubt, add a large number of names. And there is time for that, as the returns may be made in all next week. Wherever the duty has been neglected, this reminder, we trust, will be enough to ensure its fulfilment.

CALL FOR A NORTHERN CONVENTION.

Whereas it must be obvious to all that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And whereas Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the Territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And whereas there seems no probability that the future will, in these respects, be different from the past, under existing State relations;

The undersigned respectfully invite their fellow-citizens of the Free States to meet in Convention, at ——, in October, 1857, to consider the practicability, probability, and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

LEGAL VOTERS.	OTHER PERSONS.

Names to be returned to J. A. Howland, Worcester, Mass.

THE ATLANTIC TELEGRAPH CABLE, which it was hoped might ere now have formed a channel of communication between the American and European continents, after being successfully laid for a distance of 335 nautical miles westward from the coast of Ireland, was unfortunately broken on the 11th inst., in consequence of the engineer's putting too great a strain upon the breaks.

Summary.

Five coloured messengers were dismissed, a few days since, from the Patent-Office, in conformity with the principles established by the Dred Scott decision.

Hon. E. L. Keyes, a member of the last State Senate of Massachusetts, has been sent to an Insane Asylum. Mr. K. was distinguished for his power as a writer and debater.

AN ABOLITION PREACHER EXPELLED.—A correspondent of the New York *Express* says that a preacher named J. C. Richardson has been expelled from Tazewell, Tennessee. He gave up "several thousand abolition tracts," which were burned in the street.

At Mount Vernon, Alabama, Reuben Nash, with a well-trained dog, struck the trail of one of his runaway slaves, and nearly overtook him, when the negro shot him dead and effected his escape. The whole neighbourhood was at once aroused in pursuit with dogs and guns.

SEIZURE OF AN AMERICAN SLAVER.—The schooner Jupiter, under American colours, was seized in the Bight of Benin, Africa, on the 15th of June, and condemned. She had seventy slaves on board and there were many more awaiting shipment on the beach. The captain threw the Jupiter's papers overboard.

Dupont's powder mill, at Wilmington, Del., was blown up on Saturday, injuring six men—four of them fatally. The explosion was caused by a heavy box, which the workmen were removing, coming in contact with the wall, causing friction, and thus producing fire. Alexis L. Dupont was among those fatally injured.

ABOLITIONIST.—On Wednesday evening a resident of Prince William County, named Crawford, was committed to jail by Justice Kankey, charged with declaring "that he was an Abolitionist, that he believed a negro as good as he was if he behaved himself, and maintaining, by speaking, that persons have not the right of property in slaves under the law."—*The South.*

The Boston *Transcript* states that the Rev. Henry Ward Beecher has accepted an invitation to deliver an address before the Massachusetts Horticultural Society, at the close of the annual exhibition of fruits and flowers, at the Music Hall, the last week in September. Mr. Beecher is quite a horticulturist and floriculturist, and, while a resident at the West, conducted a magazine devoted to those subjects.

Hon. Joshua R. Giddings passed through this city yesterday on the way to Columbus. It may be of some interest to those acquainted with Mr. Giddings to know that "CALEB" induced him to get upon the scales to ascertain the amount of solid substance contained within his skin. He found his weight to be 245½ lbs., showing that he had lost none of his "weight in society" by age. May his shadow never grow less.—*Cleveland Leader.*

A YELLOW CUB BEAR.—A [curiosity in the animal kingdom has been brought to Green Bay. It is a yellow cub bear, captured in the vicinity of Lake Superior, and is thought to be a cross between the brown bear of Asia and the Polar bear of the Arctic regions. The Indians report having seen a huge bear of the same colour, as large as two common black bears. Of the cub the Green Bay *Advocate* says: "The length of his proboscis, his brown face, small blue eye, yellow coat of fur, and his anatomical outlines, prove him, in our mind, to have some claim, as a sort of primogeniture, to be the first Bruin of legitimate descent that ever navigated Behring's Straits successfully."

EXPULSION.—The Trustees of Mississippi College (Baptist), at a late meeting, expelled Dr. Wayland's Moral Science from the institution as one of its text books, on account of its anti-slavery sentiments. We will never have an able work on Moral Science from a Southern pen till that work is expelled from Southern Schools. Let it go overboard, and some gifted Southern author will supply its place.—*Knoxville (Tenn.) Presb. Witness.*

COLOURED WOMAN MISSING.—We are requested to state that a very aged coloured woman, commonly called Aunt Amy Robinson, of Hyde Park, is missing. She went from her home in Hyde Park on Monday morning of last week to pick berries. Search has been made for her and she can nowhere be found. Her absence is a mystery. Suspicion of foul work is entertained. Aunt Amy was aged about 103 years, and was formerly a slave.—*Poughkeepsie Eagle, 22d.*

RIGHT OF SUFFRAGE.—In one of our neighbouring towns came off a good one on the day of election. A good, honest Democrat, not being as familiar with some of the questions that agitated the public as some of the demagogue editors, was interrogated upon the right of suffrage thus: "Well, my friend, how do you vote on negro suffrage, for or against?" "Well, I shall vote against any more sufferin', for I swan the niggers have suffered enough already."—*Anamosa (Iowa) Eureka.*

A PRESENT FOR PRESIDENT BUCHANAN.—A singularly marked cane, of Oregon growth, most ingeniously carved with a penknife, is to be presented to President Buchanan, by several of the citizens of Corvallis, Oregon Territory. It is mounted with appropriate inscriptions, and around the body of the stick is entwined a black venomous serpent, designed to represent the Republican party. It is in the act of seizing the Constitution, which is supported and defended by a hand, supposed to be that of Mr. Buchanan.

Mr. Buchanan continues to receive amusing letters from people who practically regard him as the father of his people. One lady writes that she has a charming daughter, who has a taste for music, which she wishes to gratify by the purchase of a piano, but is unable. The devoted mother hopes that the President will send her the needful. Another, with more moderate desires, declares that she is very poor, but a good seamstress, and requests the President to send her $50 for the purchase of a sewing machine, by which she may increase her earnings.

MAKING THE BEST OF IT.—A coloured man at the Northern Liberties Market, whose legs have been cut off above the knees, heard a couple of gentlemen commiserating his condition the other day, when he turned from the work in which he was engaged, and said, laughingly, "Why, g'men, you couldn't do this work widout breaking your backs a-stoopin down." Moral: Whole legs are not essential to happiness, though a contented spirit may be.

THE SOUTH FASTING.—We observe a statement in circulation that the protesting Churches of the New School Presbyterian connection, in view of the anti-slavery action of the Cleveland Assembly, have proclaimed a fast. We trust there is no offence in the hope expressed by a Western paper, that they will most earnestly inquire what kind of a "fast the Lord hath chosen," nor anything incendiary in referring them for directions on this head to the 58th chapter of Isaiah. Everything depends on the right practical kind of fast.—*N. Y. Examiner.*

A DRESS REFORM CONVENTION.—Miss Hancock, the Secretary of the Cayuga Dress Reform Society, publishes the proceedings of a convention of the reformers held at Auburn on Thursday. The following resolutions were adopted:

Resolved, That as health is closely allied to dress, we, as reformers, adopt and lend our aid to carry into common use short skirts, loose waists, minus the whalebone, and any style which we deem comfortable and healthful.

Resolved, That we regard Paris fashions as a nuisance; and that we, as American free-born women, do discard them as such.

The convention adjourned to meet at Skaneateles, N. Y., November 13th, when a "dress reform ball" is to be given.

MORE SLAVES MANUMITTED.—Wm. H. Smarr, of Warren County, Miss., manumitted, in the Probate Court, yesterday, by attorneys Joliffe and Gitchell, Ellen Smarr, a mulatto woman, aged 23, and Edward, her son, aged 2 years. Both, as usual, had more Caucasian than African blood.

George W. Westbrook, of Lafourshe Parish, La., liberated Catharine, a mulatto woman, about three-quarters white, aged 45 years. Mr. W. came to this city in person, for the purpose of giving Catharine freedom, as he could not emancipate her in Louisiana, where a prohibitory law has been recently passed by the Legislature.—*Cincinnati Gazette.*

A NEW BAROMETER.—The Crockett (Texas) *Printer* describes a barometer in that office, made by V. T. Dalton, of Galveston. The active power is an ordinary violin string, one end of which is attached to the roof inside of a small toy house, easily made of cigar boxes; the other end being fixed in the centre of a bit of board, upon either end of which is a toy figure, to the fancy of the maker. The house has two doors, so cut that each of the figures will stand before a door. Thus prepared, one of the figures will move outside its door when the damp atmosphere relaxes the string, and vice versa when the dry weather causes the string to twist tightly. Thus one figure outside the door indicates rain, the other no rain, and most accurately so. Ours has twelve hours previously foretold every rain that has fallen since our return from Galveston.

STATUE OF JOHN ADAMS.—The proprietors of Mount Auburn Cemetery will be gratified to learn that the statue of John Adams, by Randolph Rogers, the distinguished American sculptor, has been completed at Rome and shipped for this city, where it may be expected to arrive in the course of a few weeks. The other statues are in a state of great forwardness. In consequence of the lamented illness of Mr. Crawford, the statue of James Otis may be delayed, but it may nevertheless be regarded as sure of completion, the design and plaster model having been finished by that artist, and placed in the hands of the marble-workers some time before his attack of illness.—*Boston Advertiser, Aug.* 18.

THE DRED SCOTT DECISION IN THE GENERAL LAND OFFICE.—The general pre-emption act of 1841 contains a stipulation that the recipient of its benefits shall be "a citizen of the United States," or shall "have filed his declaration of intention to become such." By the decision of the Supreme Court of the United States, at the last December term, it is held, in substance, that "a free negro of the African race, whose ancestors were brought to this country and sold as slaves, is not a citizen within the meaning of the Constitution of the United States." Free negroes cannot, therefore, legally claim the benefits of the pre-emption laws; and claims of persons of the class contemplated by that decision have been ruled out and regarded as null, we learn, at the General Land Office.—*Washington Star, Aug.* 20.

If it be John Bullish to heartily despise and detest a school of politicians who, after ranting and raving about liberty for ten years in Ireland, come over here, and, not content with a moderate approval of what everybody else condemns, grovels at the feet of slaveholders, and sings the praises of shackles and cowhide, then we are "John Bullish" to the backbone, and glory in it. Whatever amount of contempt and loathing the English public entertain for Irish political martyrs, who have no sooner got rid of their own bonds than they devote themselves heart and soul to binding other people, we share to the fullest extent.—*N. Y. Times.*

RUNAWAY SLAVE.—It is reported that the slave of a gentleman, who is or was with his daughter at Rye Beach, in this State, ran away or walked away on the 15th instant. The name of the slave is Jacob, and he says his master owns 600 slaves in Charleston, S. C. The said Jacob was seen at South Newmarket, and he has, probably, before this time, found his way to the spot in the dominions of Queen Victoria where many others who have escaped from slavery are now located. Jacob is described as quite a good looking mulatto, well formed and not dark in complexion. Such is the report we have heard, and we publish it as a report. If it is all true, we shall doubtless know more respecting it.—*Exeter (N. H.) News Letter, 17th.*

HE WANTS TWO COTTON PLANTATIONS.—Before that illustrious exile, John Mitchel, left the City of New York in disgust, he boldly avowed his views of the nigger question in the expression of the wish for "a cotton plantation in Alabama, well stocked with good fat negroes." In a recent letter from Tennessee (his present location), in which he advocates the revival of the African slave trade and a third war with England, he says, alluding to that Alabama wish: "Now that I have seen much of the South, and have lived in it eight and twenty months, I wish for two plantations in that respectable State." John is improving; let him persevere, and by and bye he may be elected a delegate to a Southern Commercial Convention.—*N. Y. Herald.*

THE BERRY TRADE.—The Ocean (N. J.) *Emblem* says that Mr. William Bennett, of that country, has paid persons employed by him to pick berries, since July 1st, $2,100, and has realized from the sale $3,000 for expenses and profits. He sent to New York, last week, 281 bushels of berries. Mr. Bennett employs eight teams, and several of his neighbours have two or three teams each employed in the business. Each team will average about four loads a week, of from twenty to twenty-five bushels each. The *Emblem* enumerates in all twenty-nine teams, which, at four loads per week, makes 116 loads, and, at twenty bushels each, 2,320 bushels. The return, at two dollars per bushel, amounts to $4,640 per week.

MR. MARCY AND THE MISSOURI COMPROMISE.—It is well known that the late Governor Marcy was opposed from the beginning to the repeal of the Missouri Compromise. We learn, from an authentic and reliable source, that, shortly after the introduction of the project into Congress, a gentleman, while paying his respects to the Secretary in his office, overheard a conversation which plainly showed the feelings of Mr. Marcy. While the gentleman alluded to was engaged in conversation with the Secretary, a member of Congress from New York came in. "Marcy," said he, "are we going for that Nebraska bill?" The Secretary, in language more forcible than well chosen, replied in the negative, adding: "Go down and ask Douglas if he knows what he is about! I wish Pierce had mettle enough to kill that bill."—*Journal.*

A YANKEE HUCKLEBERRY PARTY.—One of these peculiar gatherings of Yankee land came off at Grantville, in Needham, yesterday. The party assembled at an early hour of the day, at a central spot, and, in various conveyances including four-horse, two-horse and one-horse teams, proceeded to the berrying field. The present was the tenth annual gathering of the party, and between one and two hundred persons, men, women and children, were present. Having procured a sufficiency of berries, the party re-assembled and seated themselves in the woods in a semi-circle, when the ladies produced bowls, milk and crackers, and with these accompaniments the berries rapidly disappeared. Various sports followed, such as speeches (with A. J. Locke as chairman), toasts, charade acting, &c., &c., including a mock marriage, the bride and bridegroom being dressed in ancient clothing, the former wearing a bonnet that, compared with our modern experience, seemed to be of monstrous dimensions. Altogether the occasion was one of general enjoyment.—*Bost. Traveller.*

EXCITEMENT AMONG THE COLOURED PEOPLE.—On Sunday evening there was great excitement among our coloured citizens at the West End. It appears that a Mr. Stevens, of Norfolk, Va., whose business it is to look up his "property," and to take it whenever and wherever he finds it, went with some of his Southern brethren to Rev. Mr. Grimes's church to get his spiritual strength renewed, and to catch any stray lambs which may have wandered from his flock. While looking around he appears to have "spotted" two, and to have been imprudent enough to say so. It was soon on the wind that a slave catcher was among them. He, too, had been "spotted." By the time he had got a few rods from the church he was waited upon by a few members of the vigilance committee. What passed between them has not come to our knowledge, but it is reported that, though the committee insisted on him, he did not wait on them, but found it convenient to leave, and very suddenly, too.—*Bost. Traveller, Aug.* 19*th.*

A COMMON SENSE VIEW.—Rev. James Freeman Clarke, having been rebuked for attending an Anti-Slavery Convention, by the Boston *Courier*, writes a piquant letter to that paper, in which he says:

"You think yourselves the true Union-savers, because you flatter the slaveholders, and concede all they demand. This is not to save the Union, but to undermine it. Do you remember those fine old lines?

'I should not love thee, dear, so much,
Loved I not honour more.'

So I think it is with love of the Union. Those only really love it well, who love justice and freedom more. A Union based on wrong is no true Union. A Union between arrogant tyrants and mean sycophants is not worth preserving. Gentlemen, slavery is the great evil of the country. All our danger comes from it. Apparently, however, you think the danger to consist in the discussion of slavery rather than in slavery itself. This is about as wise as it would be to suppose that the chief danger in a conflagration comes from springing the rattles, ringing the bells, and getting out the engine. A drowsy citizen, sleeping comfortably, sunk deep in feathers, may think the noise the chief evil. But the noise may be his salvation."

THE POPE'S FISHING.—"Our guide led us down by a maiden's hair-coiffed fountain and under willows to another large basin, where Papa Pio and his royal visitors fish—much like fishing in a wash-tub; but, since it is papal and so sacred sport, we must hear how it is done. 'The Pope always stands here,' said the guide, 'the crowned heads there; the Cardinals and Monseignori all around; then Papa begins to draw the net, and up it comes full of fish, always as a miracle to His Holiness, who never suspects they have been put there the morning before expressly for the purpose.' We had often seen the meek old man in his coach, looking like a soft, warm white cat, or walking at times on the Pincio, with pink shoes, pink hat and white gown, when he seemed such a handsome big doll; but the child's play was more extensive still in the draught of the fishes, and Custode was perfectly assured that Papa found it capital sport."—*Correspondence of Tribune.*

There is now under our roof a painful example of the murderous character of American slavery. It is in the person of Joseph Butler, a young man, just from Virginia. In making his escape, poor Joseph found it necessary to secret himself in the woods during three weeks before making his final start for the North. While thus in the woods, exposed to all kinds of weather, sleeping on the cold ground by night, and hiding away in hollow trees by day, he contracted a disease from which we fear he will not recover. He tells us that two months ago (and we easily believe him) he was a well man, strong and active. Now he stands before us, leaning on a stick, but the mere shadow of a man, apparently coughing his little remaining life away. We have seldom seen a more pitiable object than is poor Joseph. His very appearance is a terrible reproach to American Christianity. He is a victim of that religion whose love is the Lash, and whose faith in Jesus Christ does not forbid fetters for human limbs. Doubly accursed be such religion, faith and love. His master, he says, is a member of the Methodist Church.—*F. Douglass's Paper.*

DR. CHEEVER.—We find among the doings of the last meeting of the Baptist Union of Great Britain and Ireland the following resolution:

"Resolved, That the Session regard with the deepest and most lively interest the present position of the question of slavery in the United States of America, especially in relation to the pulpit; that, while the Union has long bewailed the wide implication of Christian professors in the sin of slavery itself, the Session cannot but pronounce an emphatic and indignant condemnation of the attempt recently more strenuously made to muzzle the ministers of the Gospel in relation to it, and to declare the high honour in which they hold the Rev. George B. Cheever, D.D., of New York, for the Christian courage and fidelity with which he has, both from the pulpit and the press, proclaimed the whole truth of God, and vindicated the liberty of His messenger to mankind; and that a copy of this resolution be forwarded by the Secretaries to the Rev. Dr. Cheever."

THE ORDINANCE OF '87.—A new steamer, called the Union, made a trip up the St. Joseph's River to South Bend, Ind., one day last week, and the newspapers further up stream took advantage of the visit for a grand assault upon the people of South Bend, because they fail to keep the river in a condition that would allow the new boat to extend her journey. To these complaints Mr. Colfax, editor of *The South Bend Register* and member of Congress, replies as follows:

"The Ordinance of 1787 required all the navigable streams in the north-western territory to be kept navigable, and so we used to keep up our lock for the benefit of our up-river friends, and to show our obedience to the law. But *now*, the United States Supreme Court have declared that the ordinance was unconstitutional, and that what wasn't unconstitutional was knocked into a cocked hat by the Constitution. Our folks here have been reading the Constitution ever since; and as they can't find the word "lock" in it, they fear that to repair ours would be treason, and bring Walker'sarmy, mayhap, upon us."

PROFESSOR FELTON.—They tell a good story about Professor Felton's address at Salem, before the graduates of the Normal School. He spoke about an hour and a half, and occupied the last half an hour with a tirade against the spiritualists, calling the believers in the doctrine all sorts of hard names. In the course of his speech he spoke of the importance of the use of logic to put down the delusion of spiritualism, and, as usual, wandered off to Greece for an illustration. He said that Aristotle was our master in reasoning, and then he burst forth: "We need him more than they needed him; and *I invoke his mighty shade again to descend to the earth*, and teach us how to protect ourselves from error, how to use our reason, how to disentangle sophistry," &c. Somebody suggested to the Professor, after the address was over, that by this form of expression he had been unconsciously giving countenance to the awful delusion that he was so earnestly exposing; and that if spirits *couldn't* come, it was hardly worth while to extend an invitation to Aristotle. The Professor acknowledged that his friend had "got him there."—*Cor. Boston Transcript.*

THE SIAMESE TWINS OUTDONE.—One of those remarkable malformations occasionally met with, both among the higher and lower orders of the animal creation, presented itself, a few days since, in the practice of one of the physicians of this village. It was a child, having two perfectly distinct heads, developed equally as regards size and shape, which are united to a single body, each by its own neck. The shoulders are broader than natural; but in other respects the body is not unlike that of other children at birth; it has but two arms and two legs. An internal examination was made, as it was dead born, which exhibited a most singular arrangement of the organs contained in the chest and abdomen. Two perfect and entire spinal columns were formed; each had the usual number of ribs—viz., twenty-four—making forty-eight in all. The middle or internal sets of ribs were united together, so that the entire chest constituted but a single cavity, containing four lungs, the middle pairs being united. Two wind-pipes led to the lungs. One heart circulated all the blood to this strange body. Two food pipes led to a single stomach, and, except that it had but one kidney, the right, the abdominal viscera were single and natural.—*Sing Sing Republican.*

THE RELIGIOUS LEGALIST.—The Rev. Dr. F. D. Huntington is the author of this graphic description of the "religious legalist": In business, in the street, in sanctuaries, at home, you have seen him. In business, measuring off his righteousness by some sealed measure of public usage as mechanically as his merchandise, and making a label or a dye-stuff his cunning proxy to tell the lie that some judicial penalty had frightened from his tongue; disowning no patient obligation, but cheating the customer or oppressing the weak in secret. In the street, wearing an outside of genial manners with a frosty temper under it, or a cloak of propriety with a heart of sin; in the sanctuary, purchasing, with formal professions, one day the privilege of an untroubled self-seeking the other six, or possibly opening the pew door and the prayer-book here to-day with the same hand that will wrong a neigbour to-morrow; and at home, practising that reluctant virtue that would hardly give conjugal affection but for the marriage bond, and that, by being exported to another continent, would find a Parisian air a solvent for all his scruples.

A SLAVE LYNCHED IN ARKANSAS.—*The Memphis Appeal* learns that Dr. Guinn, a highly respectable citizen of Arkansas, was murdered near Pine Bluff, in that State, by a runaway slave belonging to Louis Bogy, Jr. The remains of the murdered man were found in the river, horribly mutilated, with his skull broken, as if by some sharp instrument, in several places. *The Appeal* says:

"The slave was afterward arrested, and confessed to the perpetration of the crime, as well as many other atrocities of the most revolting character. He stated that he had killed his former master before having been purchased by Bogy, and that he was guilty of rape and theft in many instances.

"The excitement was intense during his relation of those horrors, and the brutal manner in which he had performed his last act of villany, and it was feared summary vengence would be taken against him upon the spot. It was agreed, however, that the law should have its course, and the culprit was placed under escort of a strong guard to be escorted to the jail at Pine Bluff. But such was the intensity of the feeling against him, excited by his many villanies, that he was seized by the mandate of Judge Lynch before reaching his jail, and hung to a tree. His victim, Dr. Guinn, was universally loved and esteemed in the neighbourhood."

CRUEL PUNISHMENT IN THE ARMY.—The Lawrence (Kansas) correspondent of *St. Louis Democrat* narrates the following case of excessive punishment in the army:

"An incident occurred last year at Fort Pierre, which possibly has never come before the public. I have reliable information that a private in the army at that place, some time last summer, committed some trifling offence against the military dignitaries, for which he was court-martialled and sentenced to receive fifty lashes. The sentence was executed with great severity, so much so that the soldier died in the operation, or soon afterward. Another member of the army at that place, who had been accustomed for years to write for Southern journals, made a note of the incident, in which he rather intimated that the officers were culpable for being so severe in the execution of the law as to cause death. For this, and this only, the writer was arraigned before a court-martial, and sentenced to receive thirty (or fifty) lashes, to have one-half of his head shaved, and to wear the ball and chain for one year; and the poor man is now at Fort Riley suffering the last part of the sentence. This is the statement as I have it, and I believe it to be correct in all essentials. The names I could furnish if necessary."

THE SLAVE TRADE IN CUBA.—The slave trade flourishes amazingly. I have heard of four or five cargoes of Bozal negroes having been landed since I last wrote you; the last but one, beyond Trinidad de Cuba, six hundred in number, has been seized by Brigadier Morales de Rada, who happened to be in that vicinity, and who also made prisoners of all the parties concerned in the landing. They, with the Africans, are now on their way to this city. This, certainly, has the appearance of an attempt to put a stop to the African slave trade. The last cargo of Bozals was landed on a quay near Santa Cruz. It had been found impossible to effect their landing, without detection, on the main land of this island, and so they were landed on the quay. There is an improbable report that the steamship *Pajaro del Oceano* (Ocean Bird), now in this harbour, is being fitted up for a trip to the African coast. She would carry from fourteen to sixteen hundred negroes, and, with her unrivalled speed, could bid defiance to any British cruiser afloat. Three more American vessels have been sold to the Spaniards, and will most probably be employed in the slave trade. Two have already sailed with a "sea letter" under the United States flag.—*Correspondence of the Louisiana Courier.*

ANOTHER WALKER EXPEDITION.—Some parties in this city, who have heretofore been conspicuously engaged in General Walker's Central American crusade, significantly assert that preparations are on foot for another grand demonstration at no distant day. A secret plan is said to exist which contemplates the raising of an army of ten thousand men, all of whom shall embark or set sail about the same time for some port in Nicaragua. Nothing is to be left undone which shall tend to secure efficiency and eventual success. Baltimore is to furnish from three to four hundred, as her complement to the above-named army, with full equipments, money, &c. It is further stated that persons fully pledged have already been secured in this city, who are only waiting due notice and the full consummation of General Walker's plans to be off. It is known as the "Central American League." Who the parties are that are attached to this league we are unable to say, or whether they have been absolutely consolidated, as rumoured, cannot be fully ascertained, except so far as current rumour goes. Such secret fillibustering expeditions are reprehensible; and if the one in question does really exist, its movements will, doubtless, be more fully ascertained in due time. New York, Boston, Philadelphia, New Orleans and all the other leading cities of the Union are said to be united in this movement.—*Baltimore Patriot, Aug.* 20.

TWO SLAVES SENTENCED TO BE HUNG, AND FOUR TO BE TRANSPORTED.—Yesterday afternoon, the trial of the six negro men, Ben, Tom, George, Moore, Edmund and Robert, slaves of Mr. William Boulware, charged with assaulting, with intent to kill, their overseer, Mr. John H. Dodd, on the 27th of July last, was brought to a close before the County Court of Henrico, after occupying six days. All the prisoners were found guilty. Marmaduke Johnson, Esq., Judge Wm. W. Crump and the Hon. John S. Caskie were assigned as the counsel of the prisoners, and these gentlemen never labourd harder in defence of clients. The examination of the witnesses occupied four days, and on Tuesday last the argument was opened by John B. Young, Esq., for the Commonwealth. He was followed in an able and eloquent address by Mr. Johnson, and the day was closed by Judge Crump,

Miscellaneous Department.

CURIOUS MISPRINT IN THE EDINBURGH REVIEW.

The *Edinburgh Review*, in an article in its last number, on "The License of Modern Novelists," is angry with Mr. Dickens and other modern novelists, for not confining themselves to the mere amusement of their readers, and for testifying in their works that they seriously feel the interest of true Englishmen in the welfare and honour of their country. To them should be left the making of easy occasional books for idle young gentlemen and ladies to take up and lay down on sofas, drawing-room tables, and window-seats; to the *Edinburgh Review* should be reserved the settlement of all social and political questions, and the strangulation of all complainers. Mr. Thackeray may write upon Snobs, but there must be none in the superior government departments. There is no positive objection to Mr. Reade having to do, in a Platonic way, with a Scottish fishwoman or so; but he must by no means connect himself with Prison Discipline. That is the unalienable property of official personages; and, until Mr. Reade can show that he has so much a year, paid quarterly, for understanding (or not understanding) the subject, it is none of his, and it is impossible that he can be allowed to deal with it.

The name of Mr. Dickens is at the head of this page, and the hand of Mr. Dickens writes this paper. He will shelter himself under no affectation of being any one else, in having a few words of earnest but temperate remonstrance with the *Edinburgh Review*, before pointing out its curious misprint. Temperate, for the honour of Literature; temperate, because of the great services which the *Edinburgh Review* has rendered in its time to good literature, and good government; temperate, in remembrance of the loving affection of Jeffrey, the friendship of Sydney Smith and the faithful sympathy of both.

The License of Modern Novelists is a taking title. But it suggests another—the Licence of Modern Reviewers. Mr. Dickens's libel on the wonderfully exact and vigorous English government, which is always ready for any emergency, and which, as everybody knows, has never shown itself to be at all feeble at a pinch within the memory of men, is License in a novelist. Will the *Edinburgh Review* forgive Mr. Dickens for taking the liberty to point out what is License in a Reviewer?

"Even the catastrophe in 'Little Dorrit' is evidently borrowed from the recent fall of houses in Tottenham Court Road, which happens to have appeared in the newspapers at a convenient period."

Thus, the Reviewer. The Novelist begs to ask him whether there is no License in his writing those words and stating that assumption as a truth, when any man accustomed to the critical examination of a book cannot fail, attentively turning over the pages of Little Dorrit, to observe that the catastrophe is carefully prepared for from the very first presentation of the old house in the story; that when Rigaud, the man who is crushed by the fall of the house, first enters it (hundreds of pages before the end), he is beset by a mysterious fear and shuddering; that the rotten and crazy state of the house is laboriously kept before the reader, whenever the house is shown; that the way to the demolition of the man and the house together is paved all through the book with a painful minuteness and reiterated care of preparation, the necessity of which (in order that the thread may be kept in the reader's mind through nearly two years), is one of the adverse incidents of that social form of publication? It may be nothing to the question that Mr. Dickens now publicly declares, on his word and honour, that that catastrophe was written, was engraven on steel, was printed, had passed through the hands of compositors, readers for the press, and pressmen, and was in type and in proof in the Printing House of Messrs. Bradbury and Evans, before the accident in Tottenham Court Road occurred. But, it is much to the question that an honourable reviewer might have easily traced this out in the internal evidence of the book itself, before he stated, for a fact, what is utterly and entirely, in every particular and respect, untrue. More; if the Editor of the *Edinburgh Review* (unbending from the severe official duties of a blameless branch of the Circumlocution Office) had happened to condescend to cast his eye on the passage, and had referred even its mechanical probabilities and improbabilities to his publishers, these experienced gentlemen must have warned him that he was getting into danger; must have told him that on a comparison of dates, and with a reference to the number printed of Little Dorrit, with that very incident illustrated, and to the date of the publication of the completed book in a volume, they hardly perceived how Mr. Dickens *could* have waited, with such a desperate Micawberism, for a fall of houses in Tottenham Court Road, to get him out of his difficulties, and yet could have come up to time with the needful punctuality. Does the *Edinburgh Review* make no charges at random? Does it live in a blue and yellow glass house, and yet throw such big stones over the roof? Will the licensed Reviewer apologize to the licensed Novelist, for *his* little Circumlocution Office? Will he "examine the justice" of his own "general charges," as well as Mr. Dickens's? Will he apply his own words to himself, and come to the conclusion that it really is "a little curious to consider what qualifications a man ought to possess, before he could with any kind of propriety hold this language"?

The Novelist now proceeds to the Reviewer's curious misprint. The Reviewer, in his laudation of the great official departments, and in his indignant denial of there being any trace of a Circumlocution Office to be detected among them all, begs to know "what does Mr. Dickens think of the whole organization of the Post-Office, and of the system of cheap postage?" Taking St. Martins-le-grand in tow, the wrathful Circumlocution steamer, puffing at Mr. Dickens to crush him with all the weight of that first-rate vessel, demands, "to take a single and well-known example, how does he account for the career of Mr. Rowland Hill? A gentleman in a private and not very conspicuous position writes a pamphlet recommending what amounted to a revolution in a most important department of the Government. Did the Circumlocution Office neglect him, traduce him, break his heart, and ruin his fortune? They adopted his scheme, and gave him the leading share in carrying it out, and yet this is the government which Mr. Dickens declares to be a sworn foe to talent, and a systematic enemy to ingenuity."

The curious misprint, here, is the name of Mr. Rowland Hill. Some other and perfectly different name must have been sent to the printer. Mr. Rowland Hill!! Why, if Mr. Rowland Hill were not, in toughness, a man of a hundred thousand; if he had not had in the struggles of his career a steadfastness of purpose overriding all sensitiveness, and steadily staring grim despair out of countenance, the Circumlocution Office would have made a dead man of him long and long ago. Mr. Dickens, among his other darings, dares to state that the Circumlocution Office most heartily hated Mr. Rowland Hill; that the Circumlocution Office most characteristically opposed him as long as opposition was in any way possible; that the Circumlocution Office would have been most devoutly glad if it could have barried Mr. Rowland Hill's soul out of his body, and consigned him and his troublesome penny project to the grave together.

Mr. Rowland Hill!! Now, see the impossibility of Mr. Rowland Hill being the name which the *Edinburgh Review* sent to the printer. It may have relied on the forbearance of Mr. Dickens towards living gentlemen, for his being mute on a mighty job that was jobbed in that very Post-Office when Mr. Rowland Hill was *taboo* there, and it shall not rely upon his courtesy in vain: though there be breezes on the southern side of mid-Strand, London, in which the scent of it is yet strong on quarter-days. But, the *Edinburgh Review* never can have put up Mr. Rowland Hill for the putting down of Mr. Dickens's idle fiction of a Circumlocution Office. The "license" would have been too great, the absurdity would have been too transparent, the Circumlocution Office dictation and partisanship would have been too manifest.

"The Circumlocution Office adopted his scheme, and gave him the leading share in carrying it out." The words are clearly not applicable to Mr. Rowland Hill. Does the Reviewer remember the history of Mr. Rowland Hill's scheme? The Novelist does, and will state it here, exactly; in spite of its being one of the eternal decrees that the Reviewer, in virtue of his license, shall know everything, and that the Novelist, in virtue of *his* license, shall know nothing.

Mr. Rowland Hill published his pamphlet on the establishment of one uniform penny postage, in the beginning of the year eighteen hundred and thirty-seven. Mr. Wallace, member for Greenock, who had long been opposed to the then existing Post-Office system, moved for a Committee on the subject. Its appointment was opposed by the Government—or, let us say, the Circumlocution Office—but was afterwards conceded. Before that Committee, the Circumlocution Office and Mr. Rowland Hill were perfectly in conflict on questions of fact; and it invariably turned out that Mr. Rowland Hill was always right in his facts, and that the Circumlocution Office was always wrong. Even on so plain a point as the average number of letters at that very time passing through the Post-Office, Mr. Rowland Hill was right, and the Circumlocution Office was wrong.

Says the *Edinburgh Review*, in what it calls a "general" way, "The Circumlocution Office adopted his scheme." Did it? Not just then, certainly; for, nothing whatever was done, arising out of the inquiries of that Committee. But, it happened that the Whig Government afterwards came to be beaten on the Jamaica question, by reason of the Radicals voting against them. Sir Robert Peel was commanded to form a Government, but failed, in consequence of the difficulties that arose (our readers will remember them) about the Ladies of the Bedchamber. The Ladies of the Bedchamber brought the Whigs in again, and then the Radicals (being always for the destruction of everything) made it one of the conditions of their rendering their support to the new Whig Government that the penny-postage system should be adopted. This was two years after the appointment of the Committee; that is to say, in eighteen hundred and thirty-nine. The Circumlocution Office had, to that time, done nothing towards the penny postage, but oppose, delay, contradict, and show itself uniformly wrong.

"They adopted his scheme, and gave him the leading share in carrying it out." Of course they gave him the leading share in carrying it out, then, at the time when they adopted it, and took the credit and popularity of it? Not so. In eighteen hundred and thirty-nine, Mr. Rowland Hill was appointed—not to the Post-Office, but to the Treasury. Was he appointed to the Treasury to carry out his own scheme? No. He was appointed "to advise." In other words, to instruct the ignorant Circumlocution Office how to do without him, if it by any means could. On the tenth of January, eighteen hundred and forty, the penny-postage system was adopted. Then, of course, the Circumlocution Office gave Mr. Rowland Hill "the leading share in carrying it out?" Not exactly, but it gave him the leading share in carrying himself out; for, in eighteen hundred and forty-two, it summarily dismissed Mr. Rowland Hill altogether!

When the Circumlocution Office had come to that pass in its patriotic course, so much admired by the *Edinburgh Review*, of protecting and patronizing Mr. Rowland Hill, whom any child who is not a novelist can perceive to have been its peculiar *protégé*, the public mind (always perverse) became much excited on the subject. Sir Thomas Wilde moved for another Committee. Circumlocution Office interposed. Nothing was done. The public subscribed, and presented to Mr. Rowland Hill Sixteen Thousand Pounds. Circumlocution Office remained true to itself and its functions. Did nothing; would do nothing. It was not until eighteen hundred and forty-six, four years afterwards, that Mr. Rowland Hill was appointed to a place in the Post Office. Was he appointed, even then, to the "leading share in carrying out" his scheme? He was permitted to creep into the Post-Office up the back stairs, through having a place created for him. This post of dignity and honour, this Circumlocution Office crown, was called "Secretary to the Postmaster General"; there being already a Secretary to the Post-Office, of whom the Circumlocution Office had declared, as its reason for dismissing Mr. Rowland Hill, that his functions and Mr. Rowland Hill's could not be made to harmonize.

They did not harmonize. They were in perpetual discord. Penny postage is but one reform of a number of Post-Office reforms effected by Mr. Rowland Hill; and these, for eight years longer, were thwarted and opposed by the Circumlocution Office, tooth and nail. It was not until eighteen hundred and fifty-four, fourteen years after the appointment of Mr. Wallace's Committee, that Mr. Rowland Hill (having, as was openly stated at the time, threatened to resign and to give his reasons for doing so) was at last made sole Secretary at the Post-Office, and the inharmonious Secretary (of whom no more shall be said) was otherwise disposed of. It is only since that date of eighteen hundred and fifty-four that such reforms as the amalgamation of the general and district posts, the division of London into ten towns, the earlier delivery of letters all over the country, the book and parcels post, the increase of letter-receiving houses everywhere, and the management of the Post-Office with greatly increased efficiency, have been brought about by Mr. Rowland Hill, for the public benefit and the public convenience.

If the *Edinburgh Review* could seriously want to know "now Mr. Dickens accounts for the career of Mr. Rowland Hill," Mr. Dickens would account for it by his being a Birmingham man of such imperturbable steadiness and strength of purpose that the Circumlocution Office, by its utmost endeavours, very freely tried, could not weaken his determination, sharpen his razor, or break his heart. By his being a man in whose behalf the public gallantry was roused, and the public spirit was awakened. By his having a project, in its nature so plainly and directly tending to the immediate benefit of every man, woman and child in the State, that the Circumlocution Office could not blind them, though it could for a time cripple it. By his having thus, from the first to the last, made his way in spite of the Circumlocution Office, and dead against it as his natural enemy.

But, the name is evidently a curious misprint and an unfortunate mistake. The Novelist will await the Reviewer's correction of the press, and substitution of the right name.

Will the *Edinburgh Review* also take its next opportunity of manfully expressing its regret that, in too distempered a zeal for the Circumlocution Office, it has been betrayed, as to that Tottenham Court Road assertion, into a hasty substitution of untruth for truth; the discredit of which it might have saved itself, if it had been sufficiently cool and considerate to be simply just? It will, too possibly, have much to do by that time in championing its Circumlocution Office in new triumphs on the voyage out to India (God knows that the Novelist has his private as well as his public reasons for writing the foreboding with no triumphant heart!); but even party occupation, the reviewer's license, or the editorial plural, does not absolve a gentleman from a gentleman's duty, a gentleman's restraint, and a gentleman's generosity.

Mr. Dickens will willingly do his best to "account for" any new case of Circumlocution Office protection that the *Review* may make a gauntlet of. He may be trusted to do so, he hopes, with a just respect for the Review, for himself, and for his calling; beyond the sound, healthy, legitimate uses and influences of which he has no purpose to serve, and no ambition in life to gratify.—*Household Words.*

MANAGEMENT OF AN AQUARIUM.

We have had many inquiries as to that novel source of amusement, the aquarium; and a little manual on the subject having fallen into our hands, we are enabled to give some information on the subject.

An aquarium is simply a glass tank or case, where aquatic animals may be kept as birds are kept in aviaries, or as you keep rabbits in a hutch, for the pleasure of observing their habits and manners. Much information of a perfectly novel kind may also be obtained by keeping an aquarium, for, while the natural history of birds and beasts is pretty familiar to most people, little or nothing is known of the ten thousand forms of life to be found in the waters. That they are equally interesting is certain, though we must admit, for our own parts, a certain sort of repugnance, *at first*, to such an animal as that spider, for instance, which, however, soon turns out to be a really very interesting acquaintance.

There is nothing to prevent any boy making and stocking for himself an aquarium. The best form is that of a tank, of which the bottom is of slate, the sides of thick glass, and the framework of iron or zinc. It should be about two feet long, one foot broad, and one foot deep at the smallest. But such a tank as this is hardly to be made at home, except by the most ingenious of self-taught little artificers, and they are too expensive for their pockets; but, and happily for them, such a tank is not necessary either for the preservation or observation of aquatic life. There is another form of aquarium more like the globe in which gold-fish are kept.

But there are still thousands of boys whom we should like to see engaged in such studies as the aquarium affords, who have not pocket money enough to buy one. Never mind; if they are studious boys, they will have plenty of it by and by; if they are honest, they will deserve it; if they are generous, they will enjoy it; and if they are studious, honest, and generous, it is of no consequence at all whether they have much money or little. But meanwhile what are they to do for an aquarium? A large wide-mouthed glass jar is a capital form of the thing, and one which there is little difficulty in obtaining; or if that is not to be had, the globes in which the gold-fish are kept will do admirably. Or here is another simple plan, which we find in Dean & Son's little book, and take the liberty of printing:

"I purchased a small hand propagating-glass, for which I paid 1s.4*d*. I also purchased one of the smallest tea-chests, about twelve inches square; I cut the tea-chest in half, and peeled off all the paper it was covered with. I then procured a piece of deal, half an inch thick, and one foot square; in the middle of this piece of wood I made a circular hole, six inches in diameter, and then nailed it on to the half tea-chest that I had stripped the paper off, and painted the whole a deep green. Next I went into my garden, and from one of the large trees cut off a few small branches, which I peeled of their bark, and varnished, after cutting them into small pieces; when the varnish was dry, with a few brads I nailed them on to the sides of the painted half tea-chest, which gave it a very pretty appearance.

"I next took the hand-glass I had purchased, and placed it with the knob downwards into the stand, the hole cut on the top allowing the nob to be hid, and forming a good support for the glass; I then procured from a builder one penny worth of river-sand; this I well washed twice. I also procured some pure yellow loam (common garden earth or black loam will not do); this I put about one inch deep into the bottom of the hand-glass already in the stand, and in this I set a water-lily; over the loam I laid a thin layer of about half an inch of the river-sand already washed clean, and on this I placed a few shells; in some of the shells I set some of the anachrus weed, by filling the shell with sand and then setting one end of the weed in it; it readily grows if thus set; lastly I filled the hand-glass up to within an inch of the top with water, and placed it in front of the window, in such a position that the sun shone on it, about an hour each day for three days, and before I put any fish or insects into it. I find that it requires about an hour's sunshine each day, but not more, for so small a size."

Here, too, you have instructions for stocking your aquarium. We must add, however, that at the bottom of the receptacle a little small charcoal should be scattered; upon this put the clayey mould, and upon this the sand. Then having selected some weeds or plants, all of which must be of an aquatic order, proceed to plant them in the mould, as you would in a garden. A few pieces of coral or other rock-work may be introduced with effect. When you have gone so far, carefully add about a pint of water, to damp the mould and bind the roots of the plants. This should be done three or four days before you put your living things into it. Then pour very carefully, by means of the fine hose of a garden watering-pot, as much water as will come to within two or three inches of the top. When it has settled put in your live stock; cover it over with a piece of glass, which should rest upon a slip of wood at the corners, to give fresh air, and it is ready.

Of course, you must take care in the selection of your live stock, that they are such as will agree together; for some of the insect race, especially the beetle tribe, are very voracious, attacking and eating almost anything that comes in their way. A few hints on this matter will be very acceptable, therefore.

Gold and silver fish at once present themselves as fit and charming occupants of the aquarium; and none more beautiful can be recommended, though there are many other animals much less familiar, and consequently more interesting. But the gold fish do not often live long in globes, but they might certainly have their lives prolonged if a little care were taken of them. In the first place they should never be fed with bread; the alum and other adulterations it contains are injurious to them. Their food should consist of a small piece of well-stewed beef, cut up into very small worm-like pieces, with occasionally a little millet as a change, and a few blood-worms. In spawning time, they require a few brewers' fresh ale grains.

But there are several pretty varieties of fresh-water fish that are suitable for an aquarium; the smaller kinds only should be selected. Any of the following may be made available: small Prussian carp, minnows, stone loach, perch, dace, gudgeons, miller's thumbs, carp, tench, bleak.

Young small eels look very well in an aquarium; their peculiar winding kind of movement gives a variety that is very pleasing. Some small crayfish, shrimps, and other similar inhabitants of our ponds and rivers, may also be pressed into the service, and will give a pleasing variety to the collection you may have formed. But sticklebacks must not be placed in the company of any of the preceding fish, as they are injurious and mischievous.

These fish all require feeding, or they will prey upon each other; blood-worms, small garden-worms, gentles that have been scoured in bran, may be given them, with occasionally a few grains of wheat, barley, or millet, previously soaked; and, now and then, a little biscuit, broken up into very small pieces, and, for a change, a few fresh ale-brewers' grains.

But whatever fish you select, always put into the aquarium with them some fresh-water snails.

The snail species are all harmless, living entirely on the animalcule engendered on animal or vegetable matter, and may therefore be considered in the light of scavengers, useful to clear away the refuse that would otherwise accumulate on the sides and bottom of the aquarium, as, in nature, they act on the refuse that gathers on and about the banks of ponds and rivers, or wherever aquatic vegetation is found. Of these the "Prenorbis," or "Trumpet Snail," is perhaps the most useful. Its habits are those above described, but in form it differs somewhat from the usual snail appearance, being laterally compressed, that is, flattened on the sides, as if a weight placed on it had pressed it into that peculiar shape. It is advisable to put several of these into an aquarium, and they will be found very useful if two or three of them be put into the globe in which gold fish are kept.

The "helix bombex" is a smaller species of the fresh-water snail, but is equally useful as a purifier of an aquarium; from the smallness of its size, it is, perhaps, the best adapted for the globe. In shape, it is rounder but more slender than the trumpet-snail, and appears more elongated or drawn out.

The "fresh water wilk," or "helix vivipara," has much the same characteristics as other fresh-water snails, and is an excellent purifier of the aquarium.

Having indicated the creatures which, while they form a most untesty feature in the aquarium, we will now mention some aquatic insects and reptiles which are not venomous, and may, therefore, be placed in the same globe or aquarium with gold or other fish. Of these insects is the "diving water spider." He is mostly found in ponds, pools, or other still or stagnant water, although it may sometimes be seen in running streams. The water spider, although an aquatic insect, seems to require more air than water itself affords; it is, therefore, furnished by nature with the means of obtaining this. It spins a cell of strong, closely-woven white silk, in the form of half the shell of a pigeon's egg, or rather of a diving-bell; this is sometimes seen above and sometimes below the water: the inflated globule, in which the air is contained, surrounds the abdomen, and has a remarkable silvery shining appearance.

When the spider feels it necessary to inhale fresh air, it rises to the surface, with its body still submersed, the part containing the spinneret only rising above the water; at this moment, if closely watched, the little insect may be seen to open the reservoir of fresh air, as indicated by the brisk movement of four small teats.

The "caddis worm," is also to be recommended. This curious insect is the larvæ of the four-winged fly, of the order Trichoptera, called the "caseworm fly." It is well known to anglers, as affording a choice bait, and is found in brooks and running streams, where it makes itself a grotto, cell or case, of most singular construction, in which it takes up its habitation while awaiting its transformation to the winged state. In the construction of its grotto, it makes choice of a number of tiny shells and small stones, with which it sets about forming a tube-like dwelling, or grotto, about the size of a wheat straw, and equally smooth and uniform in the interior. Now, the materials being small and full of angles and irregularities, the difficulty of performing the problem seems considerable, if not insurmountable; yet the little architect, by patiently examining each stone and shell, and turning them round on every side, never fails to accomplish its object. This, however, is not all; it is essential that the under surface of the shell or grotto shall be smooth and free from all projecting angles, which might impede its progress when dragged along the bottom of the rivulet in which it resides, and yet prevent its house from being swept away. This it accomplishes with the same certainty as the bee effects the formation of the cells of the honey-comb. In some cases, the grotto is constructed of small stones, and one large one added, as if to act as ballast. In other cases, where the object seems to be nearer the surface, a piece of light wood is substituted, to bring up or float the cell. And it is worthy of notice that the shells or stones are attached together by means of a strong cement, which is insoluble in water.

Others of the same species construct their cell of a group of leaves of an aquatic plant, and of a roundish form, in the interior of which the little insect forms a cell for its place of abode. Others, again, make a rude kind of cell of pieces of reed; of which last kind is the caddis-worm, found so plentifully in the New River, and the River Lea, in the suburbs of the metropolis.

Then there is the "Hydropholus, or large water-beetle.' This is almost the only one of the beetle tribe that can be placed in an aquarium or globe with goldfish or any of the preceding insects. It is of rather pleasing habits, and quite harmless, as it feeds upon the animalcule found on most aquatic plants and objects, and is, therefore, a serviceable addition to the aquarium.

"Tadpoles," and very small "frogs," look very well in an aquarium; if, however, the tadpoles are too small, they will fall a prey to the fishes, who may be seen pursuing them with as much earnest perseverance as a pack of hounds will exhibit in a well-contested chase.

The small or smooth "water-newt" is a particularly pleasing object for the aquarium; the nimble gracefulness of its movements, and the ease with which it wends its way among the plants and animate inhabitants of the tank, make it a very interesting object; some of the varieties have very bright eyes, and are prettily marked about the tail and under parts of the body.

There are several other harmless insects and reptiles adapted for an aquarium or globe. These we have not space to describe; and, anticipating a hundred inquiries from our readers as to where these specimens may be seen and obtained, we refer at once to Mr. Leach, of the Bedford Conservatory, Covent Garden, where all aquarium apparatus, and all sorts of information on the subject, may be readily obtained.

There are several varieties of beetles which will live with each other, but very destructive to fishes. The "didicus," or "ravenous beetle," is a dreadfully destructive fellow; he is parasitical in his habits—that is, he fixes on and adheres to his prey, and destroys it by gradually eating it away. Nothing which he can adhere to seems to come amiss. One full-sized water beetle will, in the course of twenty-four hours, kill and eat a small frog, and two or three small-sized fishes.

The larvæ of the didicus, known as the "water-tiger," is even more voracious and ravenous than its parent beetle; it continues in its larvæ state two years, and during that period commits incredible ravages. We presume our readers would not keep an aquarium for the exclusive accommodation of such ferocious rascals as these, and therefore shall say no more of them.

But, by all means introduce plants into your aquarium; for, not only do they look well, vegetating, as they will do if properly planted, but they act as a purifier of the water where they take root, and, at the same time, furnish to the animal it contains the vital principle of existence.

Vegetable life can only be obtained where carbon is present; this is derived from the carbonic acid gas thrown off by all animals in the process of breathing, and enters into and forms the more solid parts of the structure of plants; but, essential as it is to vegetable life, it would soon poison the water of any aquarium, were it not absorbed by the plants contained therein. Plants, on the contrary, when acted upon by the direct rays of light, and particularly by the sun's rays, generate and throw off oxygen, which is essential to animal life; the blood of animals requiring to be continually purified by the constant addition to it of this elementary principle; and, where this cannot be obtained, the blood becomes impure, and life languishes or fails altogether, just as a lighted candle or torch flickers or expires in a deep well or pit that is not ventilated. By this means, then—by the adoption of this principle of natural chemistry—you at once furnish both animals and vegetables with the most indispensable requirement by which health is preserved and life maintained. When you observe a quantity of globules of light to form on the top and sides of your aquarium, you may be sure that oxygen is produced, and that your efforts have been so far successful.

Of course, an observant person will take care to so furnish his aquarium as to apportion the quantity of plants to that of the living objects it contains. This can only be attained by experience; but, until you succeed in this, you cannot maintain the balance of animal and vegetable life. Till this be accurately ascertained, it will be necessary to have recourse to artificial means to keep the water pure; which we shall presently advert to.

There are two very pretty water plants which we must be content to mention as specimens. The first of these is the "soldier plant." This plant is somewhat like the Aloe in appearance. Soon after being planted, a cluster of leaves, partially formed, exhibits itself on the top of its centre; and, as the vegetation proceeds, the leaves droop over, and form a sort of tent, affording a shelter that is very grateful to the fishes and other animated inmates.

The small water lily is, perhaps, the most ornamental and useful of the aquatic plants; for, while its leaves and unassuming bloom please the eye, the plant itself most successfully performs the more useful purpose of aquatic plants.

Water lilies, and all other plants and weeds, are best purchased at the same house at which you purchased your snails, fish, &c., as they know the best size and kinds to give you for an aquarium of the size you select.

The plants should be all of the aquatic kind, and those whose roots are fibrous, like the water-cress, are to be preferred. They should be planted in the mould, and be suffered to be in two or three days before the water is put in. Of course, as much water should be used as will damp the mould, and settle it well about the roots.

If, however, you cannot manage plants well, there is another method of keeping the aquarium wholesome, namely, by changing the water. In very warm weather, it may be useful to partially do this every third day; in moderate summer weather, every fourth or fifth day will be often enough. In spring, or autumn, once a week; in winter, once every ten days or a fortnight will be sufficient.

The best way to change the water is by means of a siphon. Draw off as much of the water as you think necessary, say about one-half. Then, by means of the fine hose of a green-house watering-pot, pour in as much clear water, in the shape of a fine rain-like shower, as will restore the quantity taken out. This fine rain-like shower is particularly serviceful to the animals, as it aerates the water, and restores their tone and health. If the water looks clear, and the animals appear in good health, you need not change the water so often; but even in this case, by the help of a common syringe, you may partially aerify the water. In this case you merely fill the syringe from the stagnant water, and then emptying it, fill it from fresh water in a basin or jug, and eject it into the water. Repeat this a dozen or more times, and the animals will be much benefited by the process. The regular siphon may, however, be easily made; any piece of lead, glass, or gutta percha tubing will do if bent in the shape shown in the engraving, page 200. Let the smaller end dip into the water, then, taking the longer end into your mouth, draw the air out of the tube, when the water will follow, and continue to do so as long as the shortest end continues under water. When as much water is taken out as you consider necessary, say about one-half, you may, by means of the fine hose of a long-necked garden or green-house watering-pot, restore a like quantity of fresh water, which, if put in this way, will fall in like a very fine shower of rain, and will aerate the water, which it is very advisable should be done.

Or, instead of putting the siphon into the mouth, turn up both ends and fill the tube with water; place a finger over each end, to prevent the water escaping, put the small end into the water, and taking the finger from the other end, the water will flow freely.

Occasionally, three or four times a-year, it will be well to clean out the aquarium entirely; in which case you should take out the creatures it contains in a small hand-net, made of muslin or fine network, to which a handle has been attached. Taken out with this, the fishes, &c., should be placed in some other vessel while the cleaning is going on.

All dead animals should be carefully removed as soon as you are aware of their decease. The tank should be kept partially covered, as before described, or some of your stock may spring out, and be found dead about the floor. A piece of muslin, or perforated zinc, does admirably for this purpose.—*Boys' Own Magazine.*

LONDON AND ITS PEOPLE.

Think of what London is. At the last census there were 2,362,236 persons of both sexes in it; 1,106,658 males, of whom 146,449 were under 5 years of age; and 1,255,678 females, of whom 147,173 were under 5 years of age. The unmarried males were 670,380, ditto females 735,871; the married men were 399,098, the wives 409,731; the widowers were 37,080, the widows 110,076. On the night of the census there were 28,598 husbands whose wives were not with them, and 39,231 wives mourning their absent lords. Last year the number of children born in London was 86,833; in the same period 56,786 persons died. The Registrar General assumes that, with the additional births, and by the fact of soldiers and sailors returning from the seat of war, and of persons engaged in peaceful pursuits, settling in the capital, sustenance, clothing and house accommodation must now be found in London for about 60,000 inhabitants more than it contained at the end of 1855. Think of that—the population of a large city absorbed in London, and no perceptible inconvenience occasioned by it! Houses are still to let; there are still the usual tickets hung up in windows in quiet neighbourhoods, intimating that apartments furnished for the use of single gentlemen can be had within; the country still supplies the town with meat and bread, and we hear of no starvation in consequence of deficient supply. London is the healthiest city in the world. During the last ten years the annual deaths have been, on the average, 25 to 1,000 of the population; in 1856 the proportion was 22 to 1,000; yet, in spite of this, half of the deaths that happen on an average in London between the ages of 20 and 40 are from consumption and diseases of the respiratory organs. The Registrar traces this to the state of the streets. He says: "There can be no doubt that the dirty dust suspended in the air that the people of London breathe often excites diseases of the respiratory organs. The dirt of the streets is produced and ground down by innumerable horses, omnibuses and carriages, and then beat up in fine dust, which fills the mouth, and inevitably enters the air passages in large quantities. The dust is not removed every day, but, saturated with water in the great thoroughfares, sometimes ferments in damp weather, and at other times ascends again, under the heat of the summer sun, as atmospheric dust."

London, says Henry Mayhew, may be safely asserted to be the most densely populated city in all the world; containing one-fourth more people than Pekin, and two-thirds more than Paris—more than twice as many as Constantinople—four times as many as St. Petersburg—five times as many as Vienna, or New York, or Madrid—nearly seven times as many as Berlin—eight times as many as Amsterdam—nine times as many as Rome—fifteen times as many as Copenhagen—and seventeen times as many as Stockholm. "London," says Horace Say, "*c'est une province couverte de maisons.*" It covers an area of 122 square miles in extent, or 70,029 statute acres; and contains 327,391 houses. Annually 4,000 new houses are in erection for upwards of 40,000 newcomers. The continuous line of buildings stretching from Holloway to Camberwell is said to be twelve miles long. It is computed if the buildings were set in a row, they would reach across the whole of England and France, from York to the Pyrenees. London has 10,500 distinct streets, squares, circuses, crescents, terraces, villas, rows, buildings, places, lanes, courts, alleys, mews, yards, rents. The paved streets of London, according to a return published in 1856, number over 5,000, and exceed 2,000 miles in length; the cost of this paved roading was fourteen millions, and the repairs cost £1,800,000 per annum. London contains 1,900 miles of gas pipes, with a capital of nearly £4,000,000 spent in the preparation of gas. The cost of gas lighting is half a million. It has 360,000 lights; and 13,000,000 cubic feet of gas are burnt every night. Last year along these streets the enormous quantity of upwards of eighty millions of gallons of water rushed for the supply of the inhabitants, being nearly double what it was in 1845. Mr. Mayhew says, If the entire people of the capital were to be drawn up in marching order, two and two, the length of the great army of Londoners would be no less than 670 miles, and, supposing them to move at the rate of three miles an hour, it would require more than nine days and nine nights for the average population to pass by. To accommodate this crowd, 125,000 vehicles pass through the thoroughfares in the course of twelve hours; 3,000 cabs, 1,000 omnibuses, 10,000 private and job carriages and carts ply daily in the streets; 3,000 conveyances enter the metropolis daily from the surrounding country.

Speaking generally, Tennyson tells us,

> "Every minute dies a man,
> Every minute one is born."

In London, Mr. Mayhew calculates 169 people die daily, a baby is born every five minutes. The number of persons, says the Registrar General, who died in 1856, in 116 public institutions, such as workhouses and hospitals, was 10,381. It is really shocking to think, and a deep stigma on the people—or on the artificial arrangements of society by which so much poverty is perpetuated—that nearly one person out of five who died last year closed his days under a roof provided by law or public charity. It is calculated 500 people are drowned in the Thames every year. In the first week of the present year there were five deaths from intemperance alone. How much wretchedness lies in these two facts! for the deaths from actual intemperance bear but a small proportion to the deaths induced by the immoderate use of intoxicating liquors; and of the 500 drowned, by far the largest class, we have every reason to believe, are of the number of whom Hood wrote—

> "Mad with life's history,
> Glad to death's mystery
> Swift to be hurled,
> Anywhere, anywhere
> Out of the world!"

A meeting has just been held of the unemployed, chiefly the carpenters, bricklayers, and bricklayers' labourers, of the metropolis, in which it was stated that their number—though very probably there may be some exaggeration here—is 35,000. If these men are married and have families, we get a further idea of the deep distress in this wealthy and luxurious capital—this capital where the gold of Australia, the jewels of Golconda, the silks and spices of the East, come for sale, and are lavished as freely on the most questionable purposes and persons as on the noblest specimens of humanity, and the most glorious objects for which men care to live. Then think of the inmates of the lunatic asylums, and the poorhouses, and the hospitals, in most cases sent there as the result of their own ignorance or imprudence. Add to these our prison population, and our criminal classes, and our prostitutes, and what a picture we get of the Night Side of London, of the classes whose existence is a reproach or a curse. In London, one man in every nine belongs to the criminal class.

According to the last reports, there were in London 143,000 vagrants admitted in one year into the casual wards of the workhouses.

Here we have always in our midst

107	burglars,
110	housebreakers,
38	highway robbers,
773	pickpockets,
3,657	sneaksmen or common thieves,
11	horse-stealers,
141	dog-stealers,
3	forgers,
28	coiners,
317	utterers of base coins,
141	swindlers,
182	cheats,
343	receivers of stolen goods,
2,768	habitual rioters,
1,205	vagrants,
50	begging letter-writers,
86	bearers of begging letters,
6,301	prostitutes,

besides 470 not otherwise described, making altogether a total of 16,900 criminals known to the police. These persons are known to make away with £42,000 per annum; the prison population at any particular time is 6,000, costing for the year £170,000. Our juvenile thieves cost us £300 apiece.

Again, let us look at the classes whose labours and occupations and modes of life are inconsistent with health or not favourable to any great development of moral principle. Almost 20,000 persons are engaged in Sunday trading; the number of ragged children is nearly 30,000; the number of families living in one room is estimated as high as 150,000. It appears from a report by Mr. Goderich, officer of health in the parish of Kensington, that in a place called the Potteries, there are 1,147 human beings and 1,041 pigs congregated within a space of less than nine acres, the present number of pigs being below the usual average. The dwellings of a large proportion of the inhabitants of this locality are mere bovels with shattered roofs and unglazed windows, the floor is below the level of the external soil, which has been raised by excessive accumulations of filth of all kinds, and the walls are at all times partially damp and giving out pestilential gases, intolerable to those who have not been born among them, fatal to the health of those who have. Another portion of the miserable population has converted old caravan bodies, removed in some cases from their wheels, into houses; others have no other dwelling than ruinous posthaise bodies, for which rent of sixpence per week is paid. In one of the caravans eight persons dwell, among whom a child suffering from smallpox was battling with death at the time of Mr. Goderich's visit in March.

Mr. Timbs calculates the number of professional beggars in London at 35,000, two-thirds of whom are Irish. 30,000 men, women and children are employed in the costermonger trade; besides, we have, according to Mr. Mayhew, 2,000 street sellers of green stuff, 4,000 street sellers of eatables, and drinkables, 1,000 street sellers of stationary, 4,000 street sellers of other articles, whose receipts are three millions sterling, and whose incomes may be put down at once. Let us extend our survey, and we shall not wonder that the public houses, and the gin palaces, and the casinos, and the theatres, and the penny gaffs, and the lowest and vilest places of resort in London, are full. In Spitalfields there are 70,000 weavers with but 10*s.* per week; there are 22,479 tailors, 30,805 shoemakers, 43,928 milliners; sempstresses, 21,210; bonnet makers, 1769; cap makers, 1,277. What hard, wretched work is theirs!—"*Night Side of London.*"

London Publishers.—I was desirous to compare the successors of Curl, Evans, and Dodsley, with their famous predecessors in the trade. To us, accustomed to think of an English publisher's imprint as the sign manual prophetic of intellectual luxury, the establishments whence our favourite books have emanated are quite different from the idea formed of them. Instead of the gay shelves and large, frequented, and well-stocked warehouse, familiar to the bibliopole in American cities, we usually find a dusky office with a meager array of specimen copies; the autocrat of the famous press occupies a back or upper parlour, and looks more like an author than a bookseller; the Longmans, adepts in publishing enterprise; Murray, with his celebrated portraits, and heritage of famous literary correspondence; Moxon, in his retired sanctum, the author of a volume of sonnets; Bohn, a German scholar, surrounded by a multifarious and rare library; Bentley, by his cosy fireside, an acknowledged judge of style, originality, and the wants of the literary public; Pickering, in his suit of black, a lover of meditative genius, and a connoisseur in editions—all, by their environment and aspect, give one the idea of men of letters instead of traders; and so, to a greater or less extent, they are.

Comparatively speaking, books in England are a luxury; and those who publish standard works, abound in literary anecdote, cultivate especial tastes, and minister, with no little social *éclat*, or *dil